



*The Effigies of a Maid all Hairy, and an
Infant that was Black, by the Imagination
of their Parents.*



*The Effigies of a Maid all Hairy, and an
Infant that was Black, by the Imagination
of their Parents.*

A R I S T O T L E's MASTER-PIECE:

O R T H E

Secrets of Generation

Display'd in all the Parts thereof;

C O N T A I N I N G

1. The Signs of Barrenness. 2. The way of getting a Boy or Girl, 3. Of the likeness of Children to Parents. 4. Of the Infusion of the Soul into the Infant. 5. Of monstrous Births and the Reasons thereof. 6. Of the benefit of Marriage to both Sexes. 7. The Prejudice of unequal Matches. 8. The discovery of Insufficiency. 9. The cause and cure of the *Green-sickness*. 10. A Discourse of *Virginity*. 11. How a Midwife ought to be qualified. 12. Directions and Cautions to Midwives. 13. Of the Organs of Generation in Women. 14. The Fabrick of the Womb, 15. The use and action of the *Genitals*. 16. *Signs of Conception*, and whether of a Male or Female, 17. To discover false Conception. 18. Instructions for Women with Child. 19. For preventing Miscarriage 20. For Women in Childbed, 21. Of ordering new-born Infants; and many other very useful Particulars, To which is added, A word of Advice to both Sexes in the Act of Copulation, and the Pictures of several Monstreous Births.

*Very necessary for all Midwives, Nurses
and Young-Married-Women.*

London, Printed for W. B. and to be sold by most
Booksellers in London and Westminster. 1704.

MASTER-PIECE

STATION

STATION

STATION

STATION

STATION



STATION

STATION

STATION

The Introduction.

IT plainly appears in holy *V*Vrit, that this glorious Universe bespangled with gaudy Fires, and every where adorn'd with wonderful Objects proclaiming the wisdom and Omnipotence of the Great Workmaster, who in Six Days erected all things for his Pleasure, was at first drawn out of Nothing, or at most a Formless Chaos of Confusion, a disordered and confounded heap of jarring Elements, toss'd and jumbled together under the dismal Shades of dying Night, Eldest of Things; no Fruit or Pleasure no Creature that had Breath, had being in the place this lower world possesses, till God out of the Abundance of his Goodness sent forth his Holy Spirit, who, Dove like, with mighty out-spread *V*Vings, sat brooding on the vast Abyss, and made it pregnant: Then Light put Darkness soon to Flight, and all the glorious Lampr of Heaven appear, all creatures soon had Being, and every Plant, Tree, Herb, or Flower of fragrant Smell, sprung from the verdant Earth, rais'd by Command above the *V*Waters; every thing use having Seed in it self, that no second creation needed. But still that Lordly Creature, who should rule other Creatures,

The Introduction-

being wanting, he was framed more glorious than all the Creatures, as not made without mature Counsel and Deliberation and stamped in the Divine Similitude, inspired with the infused Breath of Life, beyond what any other Creature durst to boast: The Contemplation of which, long since made the Royal Psalmist break out into this Rapture; What is Man that thou art mindful of him, and the Son of Man that thou visitest him? Thou madest him a little lower than the Angels, and hast crowned him with Glory and Honour. Thou makest him to have Dominion over the works of thy Hands, and hast put all things under his Feet. Psal. 8. 4, 4, 6.

Thus, I say, when God had created the world and furnished it with whatsoever seemed good in his Sight, and that there was nothing wanting for necessary use, Commodity and Pleasure, it seemed good to him then, to make one that might use them to his Glory, and take delight in rejoicing in them. Wherefore when Natures Ornaments were all compleat, he brought Man in to the World, as into his own possession; and that he might not be disconsolate, nor solitary, gave him a Woman for a Helper and Companion, infusing into them a Fource of Love, and

Desire

The Introduction.

Desire towards each other, and of procreating their Likeness; having prepared for that purpose, a swelling Humour or Spirit, and organical Parts; and that the one through fear of neglect, should not be induced to decline the Society of the other, he added Allurements and Desire of mutual Embracings, that so they might in Procreation be sweetly affected and delighted by wondrous Ways: For unless this was natural to all kind of Creatures, they would be regardless of Posterity, and Procreation would cease, whereby Mankind would quickly be lost; and the Affairs of Mortals of no continuance. But that this passionate Desire might strongly operate, as well in sensual Felicity, as on the Imagination, God has firmly impressed it on all Creatures subject thereto, both Male and Female, but more especially on Man. And lest it should prove unruly in him, and not easily subdued; he has thought it convenient to prescribe him Bounds, and confine him to the Use of the Matrimonial Bed; that so they might not defile themselves with wandering Lust, who want the Gift of Continency. Wherefore so soon as Copulation is finished, and the Woman happens to prove with Child, great is Nature's Cunning in furnishing the Embryo with convenient Nutriment, that at the set time, when Nine Months are run over, Man, that Ruler and Ornament of the Sublunary World, may

The Introduction.

come forth; in relation to which Mystery of Generation Holy Job, in the Tenth Chapter of his Book, thus expresses himself; Hast thou not poured me out as Milk, and curdled me like Cheese? Thou hast clothed me with Skin and Flesh, and hast senced me with Bones and Sinews: Thou hast granted me Life and Favour, and thy Visitation hath preserved my Spirit.

But not to be tedious upon this Subject, I shall proceed to unravel the Mystery of Generation, and divers other Mysteries: which I hope will be to the Satisfaction of the Learned and Ingenious of the Age, whose Discretion, I need not doubt, will keep them from wresting it to any other end than what it was designed for, viz. The Benefit and Advantage of the modest of either Sex, not desiring that this Book should fall into the Hands of any Obscene and Wanton Person, whose Folly or Malice may turn that into Ridicule, that loudly proclaims the Infinite Wisdom of an Omnipotent Creator, who by his mighty working is able to subdue all things to himself.

Gloria Deo in Excelsis.



Ari-

Aristotle's *Master-Piece* :

O R,

*The Secrets of Generation
Display'd, &c.*

C H A P. I.

*Of Marriage, and at what Age Virgins
and Youths are capable of the Marriage-
Bed, and the Reasons that prompts them
to desire it; with the Signs of Barrenness,
and how long a Man or Woman are
capable of having Children.*

THAT Marriage is an Honourable State, ordain'd by God in Paradice, and since confirm'd by our Blessed Saviour, who wrought his first Miracle at a Wedding, I hope no Body will deny. Therefore it is convenient that P A R E N T S will take care of their Daughters Chastity;

and when they find them *inclinable* to Marriage, not violently to restrain their Affections, but rather to provide for them, if possible, such Husbands as may be for their Advantage, and with whom they may live comfortably in that blessed State, lest being crossed in their Purposes, and delayed, they part with their Honour dishonourable ways.

The propension and inclination of *Maids* to Marriage, is to be discovered by many Symptoms; For when they arrive to Maturity (which is usually about the 14th or 15th Year of their Age, according to their respective Habits or Constitutions) then their *Menses*, or Natural Purgations begin to flow: and the *Blood*, which is no longer taken to augment their Bodies, abounding, incites their Minds and Imaginations to *Venery*. External Causes also may promote and excite them to it; for the Spirits being *brisk*, and in a manner *inflamed*, when they arrive at this Age, if they eat *salt, sharp Things, Spices, &c.* whereby the Body becomes *still more and more heated*, then the *Inclination* and *Proneness* to *Venerial Embraces* is very great: nay, sometimes almost inseparable. And a due use of these Enjoyments being denied to Virgins, very often produces very *dismal Effects*, as green and Weasel-Colour, short Breathings, Tremblings of the Heart. But if they hap-
pen



pen to be married to their own Content, those Afflictions vanish, and their Native Beauty returns more gay than before. Nor is their eager gazing, and desiring to associate themselves with Men a less Sign that Nature prompts them to desire *what she ordained* their due; of which being sometimes by obdurate Parents debarr'd in a lawful Way, they break the Bounds of Modesty rather than endure such violent Agitations and Conflicts *within themselves*, and so satiate their Desires in unlawful Love. The same may in all particulars be observed in young brisk Widows. whom Death (that Enemy of sweet conjugal Love) has separated from the Bosom of their Husbands.

At 14 Years of Age, commonly the *Menses* in Virgins begin to flow, and their they are capable of conceiving, and so continue generally to Forty-four; at what time for the most part they are no longer capable of Generation, unless such as are exceeding healthful, strong of Body, and have used themselves to Temperance, who have appeared to be delivered of Children till 55 Years; but such Prodigies rarely happen, altho' the *Menses* continue longer in some Women than in others, but many times such Efflux proceeds not from any natural cause, but by reason of some violent Straining, or other Violence, and doth often endanger the

the Life of the Party: And therefore *Young Men* that marry *Women* surmounting the Age aforesaid, if they expect Children unless by Miracle, must labour against the Wind: Though if an *Old Man*, that is not worn out by Diseases and Incontinency, marry a brisk lively Lass, there is hopes even to Threescore and Ten, and some that are extraordinary lusty, till Fourscore.

Hypocrates, that Famous and Learned Physician, is of Opinion, that a *Youth* at 16 Years, or between that and 17, having much Vital Strength, may be capable of getting Children, and that Force and Heat of procreating Matter continually increases till 45, 50, and 65. And at the end of the latter begins to flag, the Seed by little and little becoming unfruitful, the natural Spirits being extinguished, and the Humours dried up; and in general, most Physicians to this day do observe it; but as to particulars, as I have before mentioned, it often hapneth otherwise; nay, 'tis reported by a credible Author, that in the Reign of *Erecus*, King of *Swedeland*, a Man was married at an Hundred Years old to a Bride of Thirty, and had many Children by her; but looked so fresh, that such as knew him not, took him not to exceed that Age.

In *Campania*, where the Air is temperate, serene, and calm, *Men* of 80 Year usually marry

marry *Young Virgins*, and have Children by them ; which argues that *Age* in *Men* hinders not Procreation, unless they be exhausted in their Youth, and their Members shrivelled up. If any ask why a *Woman* is sooner barren than a *Man*? I answer, The Cause is the natural Heat, which is more predominant in the latter than in the former. For since a *Woman* is more moist than a *Man*, as her Monthly Purgations do most evidently demonstrate, as also the softness of her Body ; 'tis also apparent that he doth exceed her in native Heat ; and as for that Heat, it is the chief thing that concocts the Humours into good and proper Aliment ; which the *Woman* wanting, grows fat ; when a *Man*, by reason of that Heat, melts his Fat by Degrees and his Humours are dissolved, and by the Benefit thereof they are elaborated into Seed. And this may, for the better confirmation of what I propose, be added, That the *Woman* generally is not so strong as a *Man*, nor so wise and ingenious in contriving her Affairs, whereby the Faculties are hinder'd in their Operation. And so I conclude my Assertion.

C H A P. II.

General and Particular Rules laid down by Learned Physicians. how to proceed in getting a Male. or Female Child, and of the Embryo and perfect Birth, and the fittest Season for Copulation.

WHEN a young likely Couple have entered the holy State of Wedlock, and are desirous of mutual Enjoyment for Generation-sake, which is the chief end for which Wedlock was ordained, and rather covet to be bless'd with one Sex than another, let them know first for certain, that the success of *such things* depends upon Divine Providence tho' secondary Causes must be *active* and *instrumental* therein, and those are especially two; First, The *Genital Humour*, which is brought by the *Arteriae Praeparantes* to the *Testes* in the Form of Blood, and there elaborated into Seed by the *Seminifical Faculty* resident in them. To which may be added the Appetite and Desire to Copulation, which fires the Imagination with unusual Fancies, or by the sight of a brisk, charming Beauty, whose Wit and Liveliness may much intice, and more inflame the Courage; But if Nature be enfeebled, then are there fit Artificial Remedies to restore it, *viz.* Such Meats as most conduce

conduce to the affording such Aliment as proves to make Seed abound, and restore the Decays of Nature, that the Faculties may freely operate: For as dung and good muturing restores Ground that is worn out, and heartless, even so seasonable and proper Diet operates to the restoring the faint Heart, weak Spirit, coldness and driness of the Genital parts, and reduceth the weakness of the Nerves to their Temperament, and removes Impediments, obstructing the Procreation of Children. Then since Diet may and will alter the evil state of the Body to a better, it is necessary that such as are subject to Barrenness, should eat such Meats only as tend to render them fruitful; and among such things as are inducing and stirring up thereto, are all Meats of good Juice, that nourish well, and make the Body lively and full of Sap, of which faculty are all hot moist Meats: for according to *Galen*, the substance of Seed is made of the pure concocted and windy superfluity of Blood; from whence we may conclude there is in many things a power to accumulate or heap up Seed, as also to augment it, and other things of force to cause Erection, as Hen-Eggs, Pheasants, Wood-cocks, Gnatsappers, Thrushes, Black-birds, young Pidgeons, Sparrows, Partridges, Capcns, Almonds, Pine-Nuts, Raysons, Currants, all strong Wines

mo-

moderately taken, especially those made of the Grapes of *Italy* ; but Erection is chiefly caused and provoked by *Styrium*, *Eringoes*, *Cresses*, *Erysimum*, *Parsnips*, *Artichoaks*, *Turnips*, *Rapés*, *Asparagus*, *Candy'd Ginger*, *Gal-linga*, *Acorns* bruised to Powder, and drank in *Muscadine*, *Scallions*, *Sea-Shell-Fish*, &c. All these (tho' excellent Restoratives) will not have present Operation , but you must use yourself to them for a considerable time or else you will reap little or no benefit by them. The Act of Coition being over, (*wheren the force of Imagination is certainly very prevalent in the causing of the Child to be of this or that Sex*) the Woman (say the *Antients*) must gently repose on her Right Side, with her Head lying low, and her Body sinking down, that by sleeping in that posture, the Cell on the Right Side of the *Matrix* may prove the Place of Conception, in which is the greatest force of Generative Heat, which is the chief Inducement to the Procreation of *Male* Children, and rarely fails to answer the expectation of those that experience it, especially if they keep themselves warm, and without much Motion, leaning for the most part to the Right, and drinking a little of *Spirit of Saffron*, and *Juice of Hyssop* in a *Glass of Mallaga*, or *Aligant*, when they lie down and rise, for the space of a Week. Now the fittest time (they say)
for

for the Procreation of *Male Children* is, when the *Sun* is in *Leo*, and the *Moon's* in *Virgo*, *Scorpio* or *Sagittarius*.

This Order they will also have observed for a *Female Child*, by lying as aforesaid on the left side, and strongly fancying a *Female* in the time of Procreation, especially if the *Woman* drink the Decoction of *Female Mercury*, 4 days from the 1st day of Purgation; the *Male Mercury* (both Herbs so called) having the like Operation in case of a *Male Child*; for the Juice or Decoction of those Simples are of Force, the one to purge the *Right*, and the other the *Left Side* of the *Womb*, and thereby open the *Receptacles*, making way for the Seminary of Generation: And the best time to copulate for this Sex is, when the *Moon* is in the wane, and the sign in *Libra* or *Aquarius*, for then they will be of a most gentle, affable temper, very fair, and perfect in all their members. *Avicenna*, an Author of good repute, describes the time of Procreation thus: *When* (saith he) *the Menses* are spent, and the *Womb* is cleansed, which is commonly 5 days, or 7 at most, if a man lie with his wife from the first day she is purged to the fifth, she will conceive a *Male*; but from the fifth to the eighth a *Female*, and from the eighth to the twelfth a *Male* again: But after that number of days, perhaps neither distinctly, but both in an Hermophradite.

In

In a word, They that would be commended to their Wedlock Actions, and be happy in the fruit of their Labour, must observe to copulate at distance of time, not too often, nor yet too seldom, for *both these* hurt Fruitfulness alike; for to eject immoderately weakens a *Man* and wasts his Spirits, and *too often* causes the Seed by long continuance to be ineffectual and not Manly enough. And thus much for the first general and particular; from whence I shall proceed to the second, which is to give the Reader to understand *how* the *Child* is formed in the *Womb*, and what Accidents it is incident to, *how*, nourished, and *how* brought forth,

Certain it is, there are various Opinions concerning this matter: therefore I shall for the satisfaction of the curious, lay down the Opinion of the Learned, as thus, *Man* consists of an *Ovum*, or *Eg* impregnated in the *Ovaria* or *Testicles* of the *Woman*, by the more subtile part of *Man's* Seed; but there is a forming Faculty and *Virtue* in the *Seed* from a Divine and Heavenly Gift, it being abundantly endued with Vital and Ethernal Spirit, which gives Shape and Form to the *Embr.* o; so that all the parts and bulk of the Body which is made up in the space of many months, and is by Degrees fram'd and form'd into a decent and comely Figure of a *Man*, do consist in that, and are adumbrated there-

thereby : On which holy *David* contemplating, fell into his Divine Rapture and Admiration, expressed in *Psal.* 138. *I will praise thee, O Lord, because I am wonderfully made : Thy Works are wonderful. My Soul searcheth and knoweth it right well. Thou knowest all my Bones when I was Fashioned in the secret place, and when I was wonderfully formed in my Mother's Womb. Thy Eyes beheld me yet unmade, and in thy Book were all my Members written, which day by day were fashioned. Thy Knowledge is wonderful unto me, whereby I was made, I cannot understand it, &c.* And Physicians that have narrowly contemplated Man's Nature, constitute four different Times, wherein this Microsm, or little World, is framed, and perfected in the Womb.

The first is immediately after Coition, and is said to be perfected in the first Week, if no Efflux happen, which sometimes fall out through the slipperiness of the Matrix, or the Head thereof that shifts over like a Rose-bud, opening on a sudden, by reason of some cold Distemper, or over-weariness in Travel.

The second time of forming is constituted when Nature, and the force of the Womb, by the use of her own imbred Forces and Virtue, makes a manifest Mutation in the Conception, so that all the Substance seems Congealed Flesh and Blood, which happens.

happens about the Twelfth and Fourteenth day after Copulation; and though this Concreation, or Fleshly Mass abound with hot fiery Blood, yet it remains undistinguishable without form of Figure, and may be called the rough Draught, or *Embryo*, and well likened to Seed which is sown in the Ground, which through kindly Heat and Moisture, grows up by degrees into a perfect Form, either in Plant or Grain; or as when a *Potter* Fashions a Vessel out of a rude lump of Clay.

The third time to make up this Fabrick, is set when the principle Parts shew themselves evidently and perspicuously; as the Heart, from whence proceeds the Arteries; the Brain, from which the Nerves proceed like many small Threads running through the whole Body; and the Liver, whose Office it is to seporate the Bile from the Blood, brought to it by the *Vana Porta*. The two first are the Seeds and Fountains of Life, that nourish and support each part of the Body; in framing which, the Faculty of the Womb is busied from the time of Conception to the Eighteenth Day of the first Month.

But Lastly, which time reacheth to the 28 or 30th day, the outward parts are seen exquisitely elaboured and distinguished by Joints, and then the Child begins to grow and

and pant; from which progress of days, by reason the Limbs are divided, and the whole frame is perfect, it is no longer held an imperfect Child or *Embrio*, that is, a *Concretion* that springs forth,, but is held to be a perfect and absolute *Child*. *Males* for the most part are perfect by the 30th day, but *Females* seldom, till the 42 or 45 day; and the reason why the one is sooner perfected than the other, is, That the heat of the Womb is greater in producing the *Male* than the *Female*: For heat extends the Humour like soft Wax, diffusing and dilating it, and then by its force, Contracting, Framing, and Fashioning it, so Heat and Vigour of the Body, and Alacrity of Nature in the Man, makes the *Male* to move in 3 Months but the *Female* rarely under 4, at which time also his Hair and Nails comes forth, and the Child begins to stir, kick and tumble in the Womb; so that the motion is plainly perceived, and the Woman are troubled with *Nauseating* and *Loathing* of their Meat, and oftentimes covet, and greedily long for things contrary to Nutriment; as Coals, Rubbish, Chalk, Lime, Starch, Oat-meal, raw Flesh and Fish, or the like, which Desire proceeds from a former contraction of evil Humours, occasioning impure Blood in their contained Vessel within, and often occasions Abortion and Miscarriages; some Womne,

Women, as it has been noted by divers Authors of Credit, have been so extravagant in their Longings, that they have coveted Hob-Nails, Leather, Man's Flesh, Horse-Flesh, and the Flesh of divers Ravenous Beasts, for want of which they have cast their Birth untimely, or the Child has continued Dead in the Womb for many days, to the eminent hazard of the Woman's Life: But to proceed in this great Mystery, I shall unfold by what means the Infant is sustain'd in the Womb, and what posture it there remains in.

The Disputes among both Philosophers and Physicians, with what, and by what way the *Fetus* is nourished, have been very great; some affirming by Blood only, from the *Umbilical Vein*; others only by Chyle, received in by the Month, but the Truth is, it is nourished diversly, according to the different degrees of Perfection, that an *Ovum*, or Egg passes from a Conception to a *Fetus*, ready for the Birth.

But before we proceed, it will not be amiss to explain what we mean by this *Ovum*, or Egg. You must know then, that there are in the Generation of the *Fetus* two Principles, Active, and Passive: The Active is the Man's Seed,, which is elaborated in the Testicles out of the Arterial Blood, and Animal Spirits. The Passive Principle

Principle is an *Ovum*, or Egg, impregnated by the Man's Seed. For to say that Woman has true Seed, is false, and erroneous. But the manner of Conception is thus; The most Spirituous part of Man's Seed in the Act of Generation, reaching up to the *Ovarium*, or Testicles of the Woman (which contain divers Eggs, sometimes more, sometimes fewer) fecundates one of them, which being convey'd by the *Ovi-ducts*, to the bottom of the Womb, presently begins to swell bigger and bigger, and imbibes the moisture that is sent plentifully thither, after the same manner that Seeds in the ground suck the fertile moisture thereof to make them sprout.

When the parts of the *Embryo* begin to be a little more perfect, and the *Chorion* becomes so thick, that the Liquor cannot soak through it, the *Umbilical* Vessels begin to be formed, and to extend the side of the *Amnios*, which they pass through, and also through the *Allantides* and *Chorion* and are implanted in the *Placenta*, which gathering upon the *Chorion*, joyns into the *Uterus*. And now the Arteries that before sent out the nutritious juice into the Cavity of the Womb, open by the Orifices into the *Placenta*, where they deposite the said Juice, which is drunk up by the *Umbilical Vein*, and conveyed by it first to the Liver
of

of the *Fetus*, and then to the Heart, where its more thin and spirituous part is turned into Blood, whilst the grosser part of it descending by the *Aorta*, enters the *Umbilical Arteries*, and is discharged into its Cavity by those Branches of them that run through the *Amnios*,

As soon as the *Mouth*, *Stomach*, and *Gullet*, &c. are formed so perfectly that the *Fetus* can swallow, it sucks in some of the grosser *Nutritious Juice*, that is deposited in the *Amnios*, by the *Umbilical Arteries*, which descending into the *Stomach* and *Intestines*, is received by the *Lacteal Veins* as in *Adult Persons*.

The *Fetus* being perfected at the times before specified in all its parts, it lies equally ballanced in the midst of the *Womb* as in the *Center*, all on a *Head*, and being something long, is turned round, so that the *Head*, a little inclines, and it lays his *Chin* on its *Breast*, his *Heels* and *Ankles* upon its *Buttocks*, its *Hands* on its *Cheeks*, and its *Thumbs* to its *Eyes*; but its *Legs* and *Thighs* are carried upwards, with its *Hams* bending, so that they touch the bottom of its *Belly*; the former, and that part of the *Body* which is over against us, as the *Forehead*, *Nose*, *Face*, are turned towards the *Mother's Back*, and the *Head* inclining downwards towards the *Cecyx* or *Rump-bone*,

bone that joins to the *Os Sacrum*, which
bone together with *Os Pubis*, in the time
of the Birth part, and are loosned; whence
it is, that Male Children commonly come
with their Faces downwards, or with their
Heads turned somewhat *Oblique*, that their
Faces may be seen; but the Female Chil-
dren with their Faces upwards, tho' some-
times it happens that Births follow not ac-
cording to Nature's Order, but Children
come forth with their Feet straddling, their
Necks bowed, and their Heads lying *Oblique*,
with their Hand stretch'd out, which great-
ly endangers themselves and the Mother,
giving the Midwife great Trouble to intro-
duce them into the World; but when all
things proceed orderly and naturally, the
Child, when Nature's set Bounds are ac-
complished, is desirous to break its bounds
and come forth of the Womb; and by in-
clining himself, he rowls downward; for
he cannot longer be obscured in those hi-
ding-places, and the heat of the Heart can't
subsist without external respiration; where-
fore being grown great, he is more and
more desirous of Nutriment and Light;
when coveting the *Etherial Air*, he by strug-
gling to obtain it, breaks the Membranes
and Coverings, whereby he was restrained
and fenced against Attrition; and for the
most part, with bitter pangs of the Mother,
E issueth

issueth forth to view the Days, commonly in the ninth Month; for then the Matrix divided and the *Os Pubis* being loosned, the Woman strives what she can to cast forth her Burthen, and the Child doing the like to get forth, by the help of its inbred strength, the Birth comes to be perfect; but if the Child be dead, the more dangerous is the Delivery, tho' Nature, as a kind Commiserator, often helpeth the Women's Weakness herein; But the Child that is quick and lively, labours no less than the Woman.

Now these are Births at Seven or Eight Months, and some Women go to the Tenth Month. But of these, and the Reason of them, I shall speak more largely in another place, and at present proceed to unravel other Mysteries of Nature.

C H A P.

C H A P. III.

The Reason why Children are often like their Parents, and what the Mothers Imagination contributes thereto, whence grows the Kind, viz. whether the Man or Woman is the Cause of the Male or Female Child, &c.

THAT if a Woman in the Act of Copulation affords most Seed, her Likeness will have the greater Impression upon the Child; but if on the contrary, then will follow the contrary effects; or if a proportionable Quantity proceed from either, then will the Similitude depend upon neither.

Laërtius is of Opinion, That when a Man's Seed falls on the left side of the Womb a Male Child may be gotten; but by reason it is the proper place for a Female, there will be something in it greatly resembling a Woman, viz. It will be fairer, whiter, and smother, nor very subject to have Hair on the Body or Chin, long lank Hair on the Head, Voice small and sharp, and the courage feeble; and arguing yet further, he says that a Female may perchance be procreated, if the Seed fall on the right side; but then thro' extraordinary Heat, she will be very large boned, full of Cou-

rage, endued with a Big Voice, and have
 her Chin and Bosom hairy, not being
 clear as other of the Sex, subject to quar-
 rel with her Husband, when married, for
 the Superiority, &c. In case of the Similitu-
 tude, nothing is more powerful than the
 Imagination of the Mother; for if she con-
 ceive in her Mind, or do by Chance fasten
 her Eyes upon any Object, and imprint it in
 her Memory, the *Child* in its outward part
 frequently has some representation thereof;
 so whilst a Man and Woman are in the
 Act of Copulation, if the Woman earnestly
 behold his Countenance, and fix her Mind
 thereon; without all peradventure, the
 Child will resemble the Father; nay so
 powerful is its operation, that though a
 Woman be in unlawful Copulation, yet if
 Fear, or any thing else causes her to fix her
 Mind upon her Husband, the Child will
 resemble him, tho he never got it. The
 same effect, according to the *Opinion* of the
 Learned, Proceeds from Imagination in the
 cause of Warts, Mold-spots, Stains, Dashes
 and the Figures of strange things, tho' in-
 deed they sometimes happen thro' Frights
 or extravagant Longing: Many Women
 there are, that seeing a Hare cross them
 when great with Child, will through the
 strength of *Imagination*, bring forth a Child
 with a hairy Lip. Some Children again are
 born

born with flat Noses, wry Mouths, great
blubber lips, and ill-shap'd Bodies, and most
ascribe the reason to the strange conceit of
the Mother, who has busied her Eyes and
Mind upon some ill-shaped or distorted
Creatures; therefore it properly behoves all
Women with Child to avoid any mon-
strous Sight, or, at least, to have a steadfast
Mind, not easily fixed upon any thing
more than another. And this Opinion *Pliny*
confirms in his 7th Book of natural things,
and the 12th Chapter. The famous Sir *Theo-*
mas More likewise confirms it, and discants
merrily on a Passage of his times, wherein
a Person having divers Children, would
own none but what was like him, when
in the end it was proved, by the *asseveration*
of the Mother, that all except that, were of
his own begetting; but whilst another
Man was mounted in his Saddle, she fear-
ing that he would come and detect her in
the Act, had her Imagination so fixed on
him, that, as she conceived, the similitude
could proceed from no other cause; where-
fore it is apparent, that likeness can confirm
no Child to be a lawful Father's own; Yet
in Manners, Wit, and Apprehension of the
Mind, daily Examples teach us, that Chil-
dren are commonly of the same Condition
with their Progenitors, and of the same na-
ture, but there is much in this; whether

Venerie be used with great or weak Desire for many are less inclined to it, and not so hot, and consequently not so desirous of Copulation, but rather decline it, unless Civility to their Wives cause them to comply therein, and then they proceed faintly and drowsily, whence it happens that the Children fall short of their Parent's Nature, Wit and Manners, and hence it is that wise Men frequently beget stupid slothful Children of feeble Minds, because they are not much given to those Delights. But I said on the contrary, when the Progenitors are hot in Venerious Actions, and do liberally and abundantly employ themselves therein, it oftentimes happens that the Children are of the same Desires, Manners and Actions of the Mind, with their Parents. And thus much for the first Point: now I shall proceed to the second, which is to shew what share each of the Parents have in begetting the Child, &c. And first we will give the Opinion of the Ancients about it.

Though it is apparent (say they) that the Seed of Man is the chief efficient and beginning of Action Motion and Generation, yet that the Woman does afford Seed, and effectually contributes in that particular to the Procreation of the Child, is evinced by strong Reasons. In the first place Seminary Vessels had been given them

them in vain, and genital Testicles inverted, if the *Woman* wanted *Seminal Excre-
scence* ; for being Nature doth nothing in
vain, therefore it must be granted, that
they were made for the Use of Seed and
Procreation, and fixed in their proper Pla-
ces, both the Testicles and Receptacles of
Seed, whose nature and force is to operate,
and afford fruitful virtue to the Seed : and
to prove this there needs no stronger Ar-
gument (say they) than that, if a Woman
do not use Copulation to eject her Seed,
she oftentimes falls into strange Diseases,
as appears by young Widows and Virgins,
A second Reason they urge, That although
the Society of a *lawful Bed* consist not alto-
gether in these things, yet it is apparent,
that the Female Sex is not better won
and appear more blithe and jocund than
when they are often satisfied this way,
which is an inducement to believe that they
have *greater* Pleasure and receive more Con-
tent than a Man : For since by Nature much
Delight accompanies Ejection by the bre-
aking forth of the swelling Spirit, and the
stiffness of the Nerves, in which case the
Operation of the Woman's Part is double,
she suffering both ways, even by *Ejection*
and *Reception*, whereby she is more recrea-
ted and delighted in the *Venereal Act*.

Hence it is (they say) that the Child

more frequently resembles the *Mother* than the *Father*, because the *Mother* confers the most towards its Generation: And they think it may be further instanced from the great love they bear them; for that besides their contributing *Seminal Matter*, they, during the time they are in the *Womb*, feed and nourish the *Child* with the purest *Fountain of Blood*; which Opinion *Galen* confirms, by allowing the *Child* to participate more of the *Mother* than the *Father*, and refers the Difference of the Sex to the Influence of *Menstrual Blood*; but the Reason of the Likeness he attributes to the Force of the Seed; for as Plants receive more from fruitful Ground than from the Industry of the Husbandman, so the Infant in more abundance receives from the *Mother* than the *Father*; for first, the Seed of both is heaped and fostered in the *Womb*, and there grows to perfection, being nourished with Blood. And hence they will have it that *Children* for the most part affect their *Mother* best, for it proceeds from the nearness of Nature by a natural Instinct, because the *Mothers* force was most employed about 'em. For 9 Months, and sometimes 10, she nourisheth the *Child* with her purest Blood, then her love towards it newly born, and the Likeness do clearly demonstrate, that the Woman affordeth

affordeth Seed, and that Women do contribute more towards making the Child than Men. But in all this the *Antients* were very much in an Error, for the Testicles (so called) in Women, do not afford any Seed, but are two Eggs, analogous to those of Fowls and other Creatures; neither have they any such Office as those of Men, but are indeed *Ovarium*, wherein those Eggs are nourished by the sanguinary Vessels dispersed through them, and from whence one or more, (as they are fecundated by the Man's Seed) separated, and are conveyed into the Womb by the *Oviduces*. The Truth of this is plain; for if you boile them, their liquor will have the same colour, taste, and consistency with the Whites of Birds Eggs; to say they want shells is nothing at all; for the Eggs of Fowls while they are in the *Ovary*, nay, after they have fallen down into the *Uterus*, have no Shell. And though when they are laid they have one, yet that is no more than a Fence which Nature has provided them against outward Injuries, while they are hatched without the Body, whereas those of Women, being hatched within the Body, need no other Fence than the Womb, by which they are sufficiently guarded.

And thus much for the clearing of this Point also; and now to the third thing proposed.

posed, *viz.* Whence grows the Kind, and whether the Man or the Woman is the Cause of the Male or Female Infant.

The primal Cause, as justly due in this and all other Cases, we must ascribe to God the Ruler and Disposer of all things, yet many things by his high Sufferance, proceed in regular order, by the Rules of Nature, and are carried on by their in-bred *Motion*, according to their usual and natural Course, without Variation, tho' indeed by favour from on high. *Sarah* conceived *Isaac*; *Hannah*, *Samuel*; and *Elizabeth*, *John the Baptist*; but these were to fulfil the Almighty's Decree; nor since those times have the Prayers of the righteous been unsuccessful in obtaining Children; but passing over such *Supernatural* and *Extraordinary* Causes that have their peculiar Effects, I shall proceed to speak of things natural and common. The Antient Physicians and Philosophers say, That since there are two Principles, out of which the Body of Man is made, and which render the Child like the Progenitors, and to be of one or the other Sex, *viz.* Seed common to both Sexes, and menstrual Blood proper to the Woman only: The Similitude (say they) must needs consist in the Force of the Male or Female Seed, so that it proves like to the one or the other, as
more

more or less Plenty is afforded by either² but that the difference of Sex is not referr'd to the Seed, but to the Menstrual Blood, which is proper to the Woman; for were that force (say they) altogether retained in the Seed, the Man's Seed being of a hotter quality than the Woman's, Male Children would be superabundant, and none of the other Sex (or very rarely) would be propagated, whereof the kind of the Creature is attributed to the Temperament of the *active qualities*, which consist in Heat and cold, and to the substances or nature of the Matter under them, that is, to the flowing of the Menstrual Blood: Now the Seed (say they) affords both Force to procreate and form the Child, and Matter for its Generation, and that in the menstrual Blood there is both Matter and Force; for as the Seeds most helps the material Principles, so likewise the menstrual Blood, the potential Seed, is (saith *Galen*) Blood well concocted by the Vessels that contain it, so that Blood is not only the Matter of generating the Child, but also Seed, in possibility that Menstrual Blood hath both Principles, as Matter and Faculty of offering. The *Antients* say further, That the Seed is not the strongest Efficient, the Matter of it being very little in quantity, but that the potential or efficient Faculty of it is very feeble: Where-

Wherefore if the material part or Principle of Generation, according to which the Sex is made, were only (say they) in the menstrual Blood, then would the Children be all, or mottly Females, as if the efficient force was in the Seed, they would be all Males; but that since both have Operation in menstrual Blood, Matter predominates in quantity, and in the Seeds Force and Virtue. Deservedly (saith *Galen*) the Child receives its Sex rather from the Mother than from the Father, although his Seed do contribute something to the material Principles, though more weakly. But as for Similitude; although Imagination (say the *Antients*) be of extraordinary Force, it is referred rather to the Father than the Mother, as to the Quality of the Seed, at, or for a short time after Copulation, but continues not long so to do, for that the Woman's Seed receiving Faculty from the menstrual Blood, for the space of Nine Months, over-powers the Man's as to that Particular, because the menstrual Blood flowing into the Vessels, rather cherishes and augments the one than the other; from which it may be more easily conjectur'd, that the Woman not only affords Matter to make the Child, but Force and Virtue to perfect the Conception, though the Woman's Seed be fit Nutrient

triment for the Man's by Reason of the moisture and thinness of it, being more fit to frame and make up Conception thereby; for as with soft Wax and moist Clay, the Workman can frame what he intends, so (say they) the Man's Seed mixing with the Woman's, as also with the Menstrual Blood, helps effectually to make the form and perfect Part of Man; but (with all the Respect and Difference imaginable to the Wisdom of the *Ancients*) we must needs say, that their Ignorance in Anatomy has led them into many and great mistakes; and their *Hypothesis* of the Formation of the *Embryo*, from a Commixture of Seeds, and the Nutrition of it from the menstruous Blood being altogether false, their Opinion in this Case must needs be false also.

Therefore (to conclude this Chapter) we say, *That although a strong Imagination of the Mother may sometimes determine the Sex, (that is, make it Male or Female, according as her Imagination is) yet the main Agent in this Case is the Plastick or Formative Principle, which is the Efficient in Forming the Child, that gives it this or that Sex, according to those Laws and Rules that are prescribed to it by the wise Creator of all things.*

C H A P. IV.

A serious Discourse of the Soul of Man, That it is not propagated from the Parents, but is infused by God, and can neither die nor corrupt; and what day of Child-bearing it is infused, Of the Immortality thereof and Certainty of its Resurrection.

THE Soul of Man is of so Divine a Nature and Excellency, that Man himself cannot any wise comprehend it, it being the infused breath of the Almighty, Immortal and Incomprehensible, but by him that gave it, it being as it well may be termed, a part of himself; for Moses by holy Inspiration relating the Original of Man, tells us that *God had breathed into his Nostrils the Breath of Life, and became a living Soul.* Now, as for all other Creatures, at his word, they were made and had Life; but the Creature that God hath appointed to set over his works, was favoured with the more immediate hand of the Almighty, forming him out of the Dust of the Earth; and secondly, condescending to breath into his Nostrils the Breath of Life, which implies that there was more care and (if we may so term it) labour used about Man, than about all other Creatures on created things, he only partaking and participating with the

the Divine Nature, being made in his likeness, bearing the Image of God, that is, in Innocence and Purity, whilst he stood firm, but in his Fall, that lively Image was defaced; yet such was the Infinite love of God towards him, that altho' he Rebelled against him, he would not altogether cast him off, but found a way to restore him. Nay, so much in esteem was he thought, not deserving the least favour, that the Son of God, the second Person in the Glorious Trinity; when the fulness of Time was come, laying aside his Crown of Stars, left the Right hand of Glory, Majesty, and the bright effulgence that adorned him, and descending, took upon him our Nature. O infinite and unspeakable Love! Nay more, endured Shame, Reproach, Scourging, Buffetings, Spitting on, and the Death of the Cross, that he might bruise the Head of the Serpent, and deliver the beloved Man from the Jaws and Brink of utter Ruin. And the better to confirm his love towards us is ascended on high, leading Captivity Captive, where he is so far from forgetting us, that he is become our Mediator, and makes daily Intercession for us to the Father, whose offended Justice he has satisfied as to the Original Sin. But to come nearer to my purpose.

If

If Man would understand the Excellency of the Soul, for as it is capable of comprehending it self, let him (after serious Recollection, descend into himself and search diligently his own Mind, and there he shall find so many admirable Gifts and excellent Ornaments, that it must needs strike him with *Wonder* and *Amazement*, as *Reason*, *Understanding*, true *Choice*, *Ability of Wit*, *Memory*, and divers other Faculties, that absolutely approve the Soul to be more admirable, than that any should imagine it be finite, or subject to Annihilation, yet by Reason of its many Offices and Operations, whilst in the Body it is specified under sundry denominations. For (as *S. Augustine* saith) when it enlivens the Body it is called the *Soul*, when it gives it Knowledge, the *Judgment*; the *Mind*, when it recalls things past, the *Memory*; whilst it discourseth and discerneth, *Reason*; whilst it contemplates, the *Spirits*; whilst it is in the sensitive Parts, the *Senses*; and as these are the principal Offices whereby the *Soul* declares its *Power*, and performs its *Actions*; for placed in the highest Part of the Body, and the nearest Heaven, it diffuseth or disperseth effectually its Force into every Member, not propagated from the Parents, nor mixed with gross Matter, but the infused Breath of the

the Almighty, immediatly proceeding from him, nor passing from one to another, as fondly and absurdly the *Pythagoreans* have insinuated in their Opinions about the Transmigration of the Soul; and so vain were they that they did not only imagine the Souls of the deceased Men passed into new-born Infants, but into Beasts also; and from thence it was they forbid the eating of Flesh, and abstained themselves from so doing, lest, as they fondly fancied, they might (as *Tertullian* records it) eat their Grandfather in a Calf. But such frivolous and superstitious Notions are to be rejected by Christians, and those true ones observed, which are both reasonable and agreeable to humane Capacities: For *Orthodox Divines* conclude in general, that the Soul is given to any Infant by Infusion, when he or she is perfected in the Womb, which happens about the 45th Day after Conception, especially for Males that in likelihood will be born at the end of Nine Months, but in Femals, who are of a weaker Constitution, and not so soon formed and be perfected thro' the defect of Heat) not till the 50th Day.

And altho this Day in all cases cannot be perfectly set down, yet *Hypocrates* has undertaken to give his absolute Opinion, when the Child has its perfect form, whom
it

it begins to move, and when born, if in due Season; for in his Book of the Nature of Infants, he affirmeth, That if it be a Male, and he be perfect on the thirtieth day, and move at the sixtieth, he will come forth at the Seventh Month; but if he be perfectly formed on the 35th day, he will move on the 70th, and be born in the 8th Month. Again, if he be perfectly formed on the 45th day he will move on the 90th day, and be born in the Ninth Month. Now from these passing of Days and Months, it plainly appears that the day of Forming being doubled makes up the day of moving; and that day three times reckoned makes up the day of Birth.

As for Example, where 35 perfect the Form, if you double it, it makes 70; the day of Motion, and three times 70 amounts to 210 Days or 7 Months, allowing 30 Days to one Month, and so you must consider the rest: But as for the Female, it is longer perfecting in the Womb, and the Mother ever goes longer with a Boy than a Girl, so that there is difference in the Account; for a Female formed in 30 Days moves not till the 70 day, and is born in the 7 Month; when she is formed in the 40 day she moves not till the 80 day, and is born in the 8 Month; but if she be perfectly formed on the 45 Day, she moves on the 90, and

is born in the *9th month*; but she that is formed on the *50th day* moves on the *100th day*, then will she be born in the *10th month*. And thus I have more largely demonstrated it to the *Reader*, that he may know the reasonable Soul is not propagated by the Parents, but is infused by God, when the Child hath its perfect Form, and is exactly distinguished in its Lineaments.

Now as the Life of every other Creature, as it is testified in the *17th Chap. of Leviticus*, is in the Blood, so the life of Man consisteth in the Soul; the which although subject to Passion, by Reason of the gross Composure of the Body, in which it has a temporary Confinement, yet it is immortal, and cannot in it self corrupt, or suffer change, it being a spark of the Divine mind, and a blast of Almighty Breath, that distinguishes Man from other Creatures, and renders him Immortal; and that every Man has a peculiar Soul, it plainly appears by the vast difference between the Wit, Judgment, Opinion, Manners, Affections, &c. in Men. And this *David* observes, when he says, *God hath in particular fashioned the Hearts and Minds of all Men, and has given to every one its own Being, and a Soul of its own Nature*. Hence *Solomon* rejoiced that God had given him a happy Soul, and Body agreeable and suitable to it.

It

It has caused many Disputes amongst the Learned, especially Philosophers, in what part of the Body the Soul chuses to reside; and some have given their Opinion that its Residence is in the middle of the Heart, and from thence communicates its self to every Part; which *Solomon* in the Fourth of his Proverbs seems to assert, when he says, *Keep thy Heart with all thy Diligence, because Life proceedeth therefrom*: but many curious Phylicians searching the Works of Nature in Man's Anatomy, &c. do give their Opinion, That its chief Seat is in the Brain, from whence proceed the Senses, Faculties and Actions, diffusing the Operation of the Soul through all Parts of the Body, whereby it is enlivened with Heat and Force; but it doth communicate particular Force to the Heart by Arteries, Carotides, or sleepy Arteries, that part upon the Throat; the which, if they happen to be broke or cut, cause Barrenness, and if stopped, an Apoplexy; for there must necessarily be some Ways, thro' which the Spirits Animal and Vital may have intercourse and convey Native Heat from the Soul. For although the Soul is said to reside in one place, it operates in every part, exercising every Member, which are the Souls Instruments by which she manifesteth her Power; but if

if it so happen, that any of the Original Parts are out of Tune, the Work is confus'd ; as it may appear in case of Idiots, Mad-men, &c. Though in some of them the Soul by forcibly working recovers her *supernatural Vigour*, and they become right after a long Despondency of Mind, and in some it is lost in this Life ; For as Fire under Ashes, or the Sun obscured from our sight by thick Clouds, afford not their full Lustre, so the Soul overwhelmed in moist or faulty Matter. is darkned, and Reason thereby overclouded ; and altho' Reason shines less in Children than in those that are arrived to maturity, yet no man must imagine that the Soul is an Infant and grows up with the Child ; for then would it again decay ; but it suits it self to the Weakness of Nature, and the Imbecility of Body wherein it is placed, that it may the better operate. And as the Body is more and more capable of receiving its Influence, so it shews it self in its proper Lustre, having force and endowments at the time it enters the former Child in the Womb, for the substance of it can receive nothing less: and thus much to prove that the Soul comes not from the Parents, but is infused by God. And the next thing now to be handled is its Immortality, and thereby I shall demonstrate the certainty of its Resurrection.

That

That the Soul of Man is a Divine Ray, infused by God, I have already made apparent, and now come to shew you that whatever immediately proceeds from him, must participate of his Nature, and from thence consequently be as immortal as the Original; for although all other Creatures are indued with Life and Motion, yet want they a reasonable Soul; and from thence 'tis concluded, that Life is in their Blood and that being corruptible, they perish, and after expiring are no more. But Man being indued with a reasonable Soul, and stamped with the Divine Image, is of a different Nature; and though his Body be corruptible, yet his Soul cannot perish, but must, when it is expelled its Earthly Tabernacle, return to God that gave it, either to receive reward or punishment; now that the Body can sin of it self is impossible, because wanting the Soul, it cannot act nor Proceed to any thing, either good or evil, for could it do so, additional Sins might be accumulated, even in the Grave; but 'tis plain, that after Death there is a Cessation; *for as death leaves us, so Judgment finds us.* And St. John, in the Fifth Chapter of his Gospel, tells us. *That the hour shall come, that all that are in the Grave shall hear his Voice, and they that have done well shall come forth to the Resurrection of Life, and they that have*
done

done evil, to the Resurrection of Condemnation,
 And Holy Job. in the 14 and 19 Chapter,
 speaking to the same Purpose, says, For I
 know that my Redeemer liveth, and that he shall
 stand at the latter day upon the Earth: And
 though after my Skin Worms destroy this Body,
 yet in my Flesh shall I see God, when I shall see
 for my self; and mine Eyes shall behold, and not
 another, though my Reins be consumed within
 me. By this 'tis plainly proved, that the
 Soul is made of Immortal Essence, incapa-
 ble of Death, having a place assigned it af-
 ter its separation from the Body, till the day
 of the general Resurrection, not in the
 Grave in a Mansion prepared by the
 Almighty for its Reception; and that
 through the mighty working of him that is
 able to subdue all things to himself, it shall
 again enter the same Body that was laid
 down, tho' the dust thereof be scattered to
 the four Winds of Heaven; nay, such force
 and vigour shall it have, that it shall (as
 were) take up the Body; for Job posi-
 tively says, I shall rise out of the Earth at the
 last day, &c. Which being applicable to
 the future Tense, may be meant two ways,
 I shall, or will arise; plainly foreseeing
 the Resurrection, he claimed it as the Pro-
 mise of his Creator: Nay, so far were the
 heathens, by the light of Nature, from
 doubting the Immortality of the Soul, that
 Plato

Plato in his *Phædo* thus reasons, viz. *What consists out of Elements, (says he) is Immortal, and can never die, The Soul is not made of Elements, nor of created matter, but came from God, and therefore it cannot dye, &c.* Then may it be without difficulty granted, that the Body which has been a long Companion of the Souls, will once again enjoy it never more to be separated, for the Body at the Resurrection shall be incorruptible and so as far from a capacity of perishing any more than the Soul, made so by him that first created it. For St. Paul speaking of the Resurrection, saith, *He shall change our vile Bodies and make them like his glorious Body.* The Consideration of which makes him in another place cry out, *O the depth of the Riches, of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his ways past finding out, For who hath known the mind of the Lord, or who hath been his Counsellor? For by him, and through him, and to him, are all things.* Nay, the Resurrection of a Man's Body may be proved by the renewing of many inconsiderable Creatures, and their returning to Life after they seem dead; nay some of them thereby also changed; as who hath not observed that when a Grasshopper is grown old, and hath cast his Skin, a lively new shrill Insect will come forth of it? From a dying and sluggish

gish Caterpillar, comes out; a lively
ainted Butterfly: From Ants, a winged
ly. The Silk-worm having spent her
owels in weaving out her web, after ma-
y days, seeming dead and motionless, be-
omes a Butterfly, proving for increafe
y laying a number of Eggs, and then ex-
ares. But above all, the *Phenex*, that
he Learned *Lactantius* writes of, may put
s in mind, if not confirm to us the Re-
arrection; for after she has lived in the
Arabian Fields (as some affirm) about 600
ears, and finding her self wasted with
ge and infirmity, she gathers the Sprigs
f *Cassia*, *Myrrh*, *Frankincense*, and other
romatick Combustibles, when labouring
with her wings, she firing them by the
eat of the Sun, which in those Countries
excessive, she expires upon the Funeral
ile, when out of her Ashes springs a
orm, and from that Worm another
Phenex to supply her place: Nay, further
o we not behold Grain thrown into the
round, continue there for a Season, as if
ost and dead; but when warmth and moi-
ure gives it force, it springs up, and bears
hundred-fold? Yea, Herbs and plants,
hilst Winter with his Icy Arms grasps
he Earth, seem dead, retiring (as it were)
to the Grave, and wait the Resurrection
of the Spring. But to conclude, as to this
C point

point, the infinite Love towards Man may convince him that he was not made to be annihilated. Since the second Person of the Trinity condescended to take his Nature upon him, even He who is the Wisdom of the Father, and of whom the wise Man testifies it the 3d of Proverbs, viz. *I was with God in the beginning, before any thing was made: I was with him from Eternity, when he compassed in the Depth by Law; I was present when he sustained the Heavens above, and the Earth beneath; I was with him, ordering all things, and was continually delighted before him, recreating my self in the Earth; and my Delight was with the Sons of Men.*

CHAP. V.

Of Monsters, and monstrous Births, and the reason thereof, according to the Opinion of several Learned Men, with serious Consideration whether Monsters are endued with reasonable Souls.

THAT many Monstrous Births have happened, (contrary to the Course of Nature) is evident, not only in this, but in former Ages; wherefore I shall take some Pains, for the Satisfaction of the Reader.

Reader, to enquire into the cause of such preposterous Forms.

Now a Monstrous Habit, or Shape, of Body, is contracted divers ways, as from Fear, sudden Frights, extraordinary Passion the Influence of the Stars, the Mother's strange Imaginations, and divers Phantasies which the Mind conceive, deform the Body, and render the Children of an improper Shape, and many times not perfect in either Sex; sometimes the whole course of Nature is changed, either when the Principles of Generation are vitiated, or the Organs unfit; so that the natural Faculties, to propagate and form the Child, cannot perform their Office exactly; for as the most ingenious Artist can bring nothing to perfection, if his Materials be bad, or out of order, so Nature wanting the force of her Faculties, or not having fit matter, must of necessity proceed to preposterously in forming the Child. As in the Art of melting Metals it may be observed, if the Matter be Impure, and not well cleansed, the Vessels or Receiver *Oblique*, and full of Windings, not well joyned, the Corners set awry, and full of Chinks or Plates; if loosed, or holds ill together, it is apparent, Men cast ill-shaped Figures, So if the Womb, or the Matter be unfit, or ill tempered, 'tis impossible, without an extraordinary

traordinary over-ruling Providence ; but above all, unseasonable or intemperate Venery, is the cause of so many monstrous Shapes.

So the *Low-Country* Women, especially those living near the Sea-side, being restless, and troubled in Copulation, bring forth mishapen *Embroy's*, or rude and deformed Burthens, not only without motion, but some that pant, and are alive, and these most commonly happen in case of Sailors, or Mariners who coming home, rashly Marry, or run upon their Wives, without any due regard to their Menstrual Flux, or the Wombs cleansing it self to the Season of the Year, or the Moon, or Sun's Progress through the *Cœlestial Signs* ; nor are the Women without regard to the Health or Shape of their Posterity, less desirous to receive them, after a long separation, which is not only exceeding hurtful to themselves, from thence proceed not monstrous and untimely Births only, but dangerous Diseases often, to those who rashly proceed. The first (say the *Antients*) is because the Seed mixing with Menstrual Blood, contract an unnatural Mass of corrupt Matter, which either turns to Miscarriage, Abortion, or a Monstrous and Deformed Birth ; for by that means the Faculty of the Womb (say they) loseth its force

force to Generation, and success of Breeding the Child, or if it try to come to any thing. it is at most some monstrous Form, not shaped like a man, unless in some parts which, after a long continuance in the Womb, will come forth with great pain and labour, not like to this: There is an Efflux that greatly troubles such, as by their inconsiderate rashness are subject to it.

Our Women, because Conception begins in the forth Moon, when the *Menses* flow down by force, and that Planet in Conjunction, call it a Moon-birth, or many kinds. And some are of Opinion that this Copulation may be made without the help of a Man, by force of Imagination, in those that are extremely Lascivious; for that by often feeling, and touching their Husbands, at the same time strongly fancying themselves in the Act, their Seed flows to the Blood, and is by the Heat of the Womb formed into a foul Mass, but arrives at no perfection. And to the same purpose is it when Men strive against the Stream; entering into Copulation in the forth and silent Moon, and in the forth day of its Conjunction; for then not observing Nature's Rules, he either loseth his labour, or Generates a monstrous Birth, or if it chance, which is almost next to a miracle to be perfect, it is by the *Latins* called a

Birth of the Fourth Moon, because the Pro-
 duct is commonly unhappy in all the Series
 of its Life, having had its entrance by Ge-
 neration, contrary to Nature's Orders;
 which *Moses* considering, or being so com-
 manded by God, strictly commanded the
Hebrew Men not to touch a Woman that
 was unclean of her Blood; and those that
 have been so rashly profligate of either Sex
 have many times by sad Experience found
 their wilful Folly too late, but especially
 the Female Sex; for by the violent Con-
 cussion and Motion us'd in Copulation and
 evil Mixture, the Contagion by Degrees
 will seize upon the whole Body, causing
 the Pox and Leprosie: The like Effects
 has upon Men if the Woman be infected;
 especially if he deal with Whores at such
 times, who commonly are infected, and
 may be accounted for many walking-Con-
 tagions, or Emissaries of the Prince of
 Darknes, for the Destruction of Mankind
 and at this Day the greatest Pest and Gri-
 vance of the Nation.

These things rightly considered, no Man
 need wonder at so many mis-shapen Births
 and monstrous People, with Scald-Heads
 bowed and distorted Legs, Arms and Backs
 wry Necks, crumpled Feet, incident to Swel-
 lings in the Groin, Buboes and Emeroids
 as also that their minds are dull, stupid, for-
 getful

getful, foolish, mad and unreasonable, which attended the effects of unseasonable and unreasonable Venery, which every Creature but Man observes in the Season Nature has allotted; and when their Female have conceived, they desire no longer, but rest satisfied.

Therefore let Man, who is endued with a rational Soul, and ought above all other Creatures to have Dominion over his Appetite and Affection, consider how cruel he is to his Posterity, that brings such mischief upon them, and chiefly they are here to be understood, that are conceived in the fourth Moon, when the Woman's natural Flux is upon her; therefore all Men ought to restrain, neither should the Woman dare to copulate with *Man*, as better knowing when that is upon her than some rash inconsiderate and unexperienced Novices of the *Masculine Gender* do; for the Children then conceived, want all, or most of those Gifts and Properties, that Children begotten at seasonable times are endued withal, being capable of nothing that is good nor great; and if it so happen they do any thing well, they have ill success in their Undertakings, by Reason their natural Faculties are short, not by their own, but their Parents Fault, who undecently in Procreation violate Nature's Law, whence it is that many things are wanting to them, or else

C 4

given.

give them sparingly, and with some ill qualities that others obtain bountifully, and then suffer no less loss in their mind, for they want almost their common Senses and are extremely dull, without the sharpness of wit, quickness of Invention, Council and Prudence, that others have *Lavinus Lemnius*, a famous Physitian, tells of a monstrous Birth from his own knowledge, the Relation of which I take in his words, as I find them in his Book of Generation: *In former Years. (says he) there was a Woman, an Islander, who had Married a Mariner, that took Physick of me; and after Copulation, having Conceived by him, her Belly began to Swell to such a vast magnitude, that one would have thought it could not have held to support the Burthen, When nine Months were expired, the Midwife was called; and first with great trouble she was delivered of a rude lump, which I conceive was a Superfatation, after a lawful Conception; there was fastned unto it on both sides two Handles like two Arms, for the length and the fashion of them; it panted and seemed to be alive as sea Fishes, called Vatica; and by the Dutch, Elschorve, which float in the Sea in Summer, in infinite numbers; and being taken out, they run abroad and when you handle them, melt with a burning and prickling, left behind them;*
whence

whence they had their Name, after this a Monster came forth of her Womb, with a crooked Back, long round Neck, and fiery Eyes, and a pointed Tail, being very nimble-footed; for as soon as it came forth it gave the affrighted Midwife the slip, and run up and down the Room to seek a hiding place, till at last, one Woman more courageous than the rest, fell upon it with a Cushion and smothered it: This Monster had sucked the Blood from the Child, which came forth after it, being a Male, and so eaten the Flesh, that it scarcely lived to be Christned; nor could the Woman be in a long time restored to her Strength: And farther adds, that upon his Enquiry, she told him, that it had proceeded (as she thought) from unreasonable, and extraordinary and insatiate Venery: *Hereupon (says he) I prescribed her a wholsom Course of Life, and Medicines to restore her Forces; for she was become wonderful Lean.*

These and many such like things should teach all Men and Women to use Decency, and orderly Proceedings, in their mutual Embracings, lest Nature wronged thereby, monstrous Births ensue, in which Respect some lascivious People are much to be condemned, who suppose they may do what they list, and with by no means have their Pleasure bounded; and above all, Pocket
any

and Gouty People are most lascivious; the one thro' the Heat contracted in the Blood, and the other through the polite Windiness passes through the Veins, and afflicts the Nerves; Others again observe not whether their Stomach be full or empty, or the Meat be raw or digested, whether it be by Day or Night; nay, never regard the season or opportunity of Time, but as their Lusts and Desires prompts them; but such insatiable Lechers are, or at least seem to be, wilfully ignorant to what end they were created Male and Female which was to beget Children and propagate their Kind; not for obscene Purposes, and beastly pleasures; but at last they pay for their unruly Lust, when the Disorders of Body, as Aches, Gout, and many Diseases contracted thereby, Rack and Torment them.

The last thing in this Chapter to be considered is, whether monstrous Births have Reasonable Souls, and whether such shall appear at the Day of Resurrection; in discussing of which, I shall cite the Opinions of such learned Divines and Physitians as have made curious search, and diligently weighed these great Mysteries. And first, it is their Opinion, not jointly, but severall, that all those that are like Men, according to the order of Generation, deduced from our primitive

primitive Parents, proceeded by natural means from either Sex, though they are deformed, and of monstrous shape, having notwithstanding a Reasonable Soul shall, when they have run the Date of Mortality, be capable of Resurrection to Immortality: but those that proceed not from Man, but by the Woman's unnaturally mixing with other Creatures, shall not participate of Immortality, but perish as brute Beasts, because such a monstrous Birth is not capacitated to receive a divine Part or Soul, which should entail him to the Resurrection.

There are indeed amongst the number of Men and Women, that tread the Terrestrial Globe, divers that are monstrously deformed, and of horrid Aspect, with distorted Jaws, and Goggle-Eyes, and many other marks of Deformity; but these, tho' by their Parents rashness in indecent or unseasonable Copulation or the Defect of Nature being thus disordered, yet are they referred to the number of Men and Women, because they speak, understand and act, which demonstrate them to have reasonable Souls; and therefore shall they stand upon the Earth at the last Day, and at the Resurrection all Deformity shall be done away, and they shall appear in perfect Shape, and the Organical Parts rendered

der the Soul, that shall then return a free scope to act and operate ; but imperfect and abortive Births, or Mischances, where the Limbs are not fashioned or very imperfect, want a reasonable Soule, it not being as yet infused by the Almighty, shall have no part in the *Resurrection*.

Many Physicians there are and indeed most of them make difference between a Mischance and Abortion: The former of which (say they) is when there is a Conception, but through the slipperiness, or weakness of the womb, it drops out e'er any shape is contracted, being only a Rude unframed Mass, properly called Rudiments of a Child, that should have been, and a shadow of what was begun ; but Abortion oft times shews the parts of the Infant perfectly composed, which if it be cast forth by fright or untimely force, and has not accomplished the day to receive the Soul, then it shall not participate of Immortality ; but if it be quick and cast out, though it live not an our after, it is first enlivened, then it has received an Imortal Soul ; for although many things are wanting in it, and it come not to its full Magnitude, yet in the *Resurrection*, all shall be made up, that time would have produced. And as Children have many things,

impossibility, that with times progress, shews themselves as Teeth, Nails, Hair, and full-stature of Body, which increases by degrees, and come to *perfections*; so in the *Resurrection*, all things that are *defective*, shall be made *perfect*. Whosoever therefore is both of the seed of Man, and not of some foul Matter, or vicious Humour concurring though his shape be monstrous, yet, as I said, he shall rise again from Death to Life, all *defects* being repaired by the Divine Powers, that then will manifest it self no less then in Creation; nay more, for St. *Austin* is of the Opinion, it is easier to Create Men, then to Raise them when they are Dead, &c. Though the Earthly Matter, where-ever scattered, is not perished in sight of God, who can with his Word recal it from the Four Winds of Heaven, and restore it to its pristine Vigour, nay though vanished into Air, and other Elements, or what Leanness or Hunger have consumed, or Diseases have wasted, or what is burnt to Ashes, or is passed in the first Principles, or in the substance of some other Body, for the Flesh shall be restored to whome it was taken, as his due that was borrowed from him, by the mighty working of him, who is able to subdue all things to himself: Those that are Men shall find this to be true, and those

those monstrous Shapes that proceed from them, indued with rational Souls, and participating the same Nature with them shall participate the same Benefit of the Resurrection.

CHAP. VI.

A more peculiar and exact Treatise of this happy Estate of Matrimony, as 'tis appointed by, and the true Felicity that redounds thereby to either Sex, and to what end it was ordained.

Certainly the joyning of Hearts in a matrimonial State is of all Conditions the happiest; for then a Man has whom to unravel his Thoughts to, as well as a sweet Companion in his Labour; he has an *Internus Sensus*, another Self, one in whose Breast, as in a safe Cabinet, is reposed his inmost Secrecy, especially where reciprocal Love and inviolate Faith is centred; for there no Cares, Fears, Jealousies, Mistrust or Hatred can ever interpose; for what Man as 'tis observed in Holy Writ, ever hated his own Flesh, and indeed a Wife is no less, rightly considered; for our grand Parent well observed, she is, or ought to be so esteemed of every honest Man, *Bone of his Bone, and Flesh of his Flesh, &c.* Nor was

it the least care of the Almighty, to ordain so near a Union, and especially for two Causes; the first for Increase of Posterity, the second to bridle and bound Man's wandering Desires and Affections; nay, that they might be yet happier, when God had joyn'd them together, he blessed them, as 'tis in the 2d of *Genesis*. *Colamela*, no mean Author, considering and contemplating on this happy State, tells us out of the *Oeconomy* of *Xenophon*, That Matrimonial Conjunction appointed by Nature is not only the most pleasant, but profitable course of Life that may be entred on for the Preservation and Increase of Posterity; wherefore, since the Harbour of Marriage is most safe, sure and delightful Station of Mankind, who is exceeding prone, by the dictates of Nature, to propagate his Like, he does in no wise provide amiss for his own Tranquility, who enters it, especially when he comes to Maturity of Years; for there are many Abuses and Errors in Marriage, contrary to what is ordained; the which in the ensuing chapter I shall expose to View; But to proceed,

Seeing our blessed Saviour and his Apostles detested obscene and unlawful Lusts, and pronounced those to be excluded the Kingdom of Heaven, that polluted themselves with Adultery and Whoring, I cannot conceive any objection be made thereto

hereto, or what Face such Lewd Persons can have to colour their Impieties; who having Matrimony, make it their Study how they may live freely and licentiously without Marriage; but certainly, in so doing, they rather seek to themselves Torment, Anxiety, and Disquietude, than certain Pleasure besides the Hazard of their Immortal Souls; for certain it is, that Mercenary Love, or as the Wise Man calls them, Harlots Smiles, cannot be true and sincere; and therefore not pleasant, but rather a Net laid to betray such as thrust them, into all Mischief, as Solomon observes by the young Man, who turned aside to an Harlot's House, going, said he, as a Bird to the Snare of the Fowler, or as an Ox to the Slaughter, till a Dart is struck through the Liver. Nor in this Case can they have Children, those sweet and endearing Pledges of Conjugal Love, or if they have, they will rather redound to their Shame than Comfort; Harlots likewise are like Swallows, Singing and Chattering to their Morning Walk, and Summer Season of Prosperity, but the black stormy Winter of Adversity coming, they take Wing, and pass into other Regions to expand themselves before a warmer Sun; but a virtuous, chaste Wife, fixing intire Love upon her Husband, and submitting to him as her Head, and him by whose Direction she ought to steer in all lawful Courses,

will,

Persons who have
 dy hom
 without
 they
 Anxiety,
 are be
 Souls,
 or at
 omiles,
 erefore
 to be
 ischief,
 Man,
 going,
 Fow-
 till a
 Not
 those
 Love,
 und to
 likewise
 ttering
 Season
 Winter
 and pass
 before
 Wife,
 Sub-
 whose
 ourses,
 will,

will like a faithful Companion, share patient-
 ly with him in both Adversities, run with
 cheerfulness through all Difficulties and Dan-
 gers, though never so hazzardous, to preserve
 or assist him in Poverty, Sickness, or whatever
 else is incident to Human Frailty, acting ac-
 cording to her Duty in all things, when a
 proud imperious Harlot, will do no more
 when she list, even in the prosperous Day,
 and is like a Horse-leach, ever craving, and
 never satisfied, still seeming displeased if she
 have not every thing she desires not regard-
 ing the Ruin and Misery of him, she with flatter-
 ing and feigning Charms pretends to admire, and
 preys upon him, using to confirm her Hypocrisie,
 with Crocodile's Tears, Vows and Swoonings,
 when her Gallant is to depart for a while,
 or seems, to deny her immoderate Desire; but
 this lasts no longer then she can gratifie her
 Appetite, and prey upon his Fortunes.
 Conradus Gesner tells us a Story, That
 a young Man travelling from Athens to
 Thebes, met by the way a Beautiful Lady,
 as to his Appearance she seemed adorned
 with all Perfections of Beauty, glittering
 with Gold and Precious Stones, who salu-
 ted him, and invited him to her House in an
 adjacent Village, pretending to be exceedingly
 enamour'd of him, &c declar'd she had a long
 time watch'd the opportunity to find him a-
 lone, that she might declare the extream Passion
 she

she conceived for him. When he came to her
 House he found it, to appearance, very sumptu-
 tiously built, and gloriously furnish'd with
 whate'er could seem costly and gay, which so
 far wrought upon his Covetous Inclination,
that he resolv'd to put off his intended Journey,
and comply with her desire; but whilst she was
leading him to see the pleasant Places, came by
 Holy Pilgrim; who perceiving in what danger
the Youth was, resolved to see him in his right
 Senses, and shew him what he imagined real
was quite otherwise; so that by powerful
 Prayer the Mist was taken from before the
 Youth's Eyes, whenas he beheld his Lady
 ugly, deformed and monstrous, and that
 whate'er had appear'd glorious and beautiful
 was only *Trash*. Then he made her confess
what she was, and her design upon the Young
Man, which she did, saying, *She was a La-*
miæ or Fury, and that she had enchanted him
on purpose to get him unto her Power, that she
might devour him. This Passage may be
 fitly alluded to Harlots, who draw those
 that follow their mis-guided Lights, into
 Places of Danger and Difficulty, even till
 they have shipwrecked their Fortunes
 and leave them to struggle with the tempe-
 stuous Waves of Adversity. But on the
 contrary, a loving, Chast, and even-tem-
 pered Wife seeks what she may to prevent
 such danger, striving on the one hand to pre-

serve

serve it asmuch as the other does to destroy it: And in a word, as there is no content in the Embraces of a Harlot; so there is no Joy greater than in reciprocal Love, and the indearing Embraces of a *Loving, Obedient, and Chast* Wife; nor is that the principal end for which Matrimony was ordained; but further, that Man might lawfully procreate his like, and increase his Generation, to replenish the Earth. To conclude, a Virtuous Wife is a Crown and Ornament to her Husband, and her Price is above Rubies; but the Ways of an Harlot are deceitful.

C H A P. VII.

Of Errors in Marriage, and what they too frequently are, and the Prejudice that arises thereby.

IF any be desirous to enter into the Holy State of Matrimony, let them observe their Ability and Constitution of Body, and not run themselves rashly upon Inconveniences; for those who marry too young may rightly be termed to marry unreasonably; not considering their Inability; nor examining the Force of Nature; as divers there are, before they are ripe for the consummation

summation of so weighty a matter, who either rashly of their own accords, (by the instigation of Bawds. Procures, or Marriage-brokers, or forced thereto by their Parents, who covet a large Dowrey) take upon them this Yoke, to their great Prejudice: *Lavinus Lemnius* says, That he has known some of them who before the expiration of a year, have been thereby so imfeebled and weakned, that all their vital Moisture was exhausted; so that he was upon their applying themselves to him, obliged with Medicaments to restore their Strength that was fallen, and sunk down wherefore his advice is, That it is no way convenient to suffer Children, or such as are not of Age to marry, or get Children: But whosoever proposes to marry, must chiefly observe this, that he choose one to his Companion and Partner in his Felicity, that is of an honest Stock and proceeding from temperate Parents. though her Dowry be not so large as he could wish; that he observe the Conversation, and find therein that she is chaste, well bred, and of good manners. For a woman, (as the *Comedian* saith) if she hath good Conditions. she has Portion enough. That of *Alcamena* in *Plautus* is a witty saying; which all Maids and others of the Female Sex, should retain shew in remembrance: I do not think

(saith

(saith she) that to be my Dowry, which is called so: But Chastity, Modesty, and a settled desire to fear God, to love my Parents, and agree with my Kindred; to obey my Husband, to be bountiful, and to do good to such as are Virtuous and Honest. Now, if she proved as good as she promised, such a Wife was to be valued above the Price of Rubies.

'Tis Duty incumbent upon Parents, to be careful in bringing up their Children in the way of Virtue, and have ever a regard that they fully not their Honour and Reputation, especially the Females, and most of all Virgins, when they grow up to be marriageable; for if through the unnatural severity of rigid Parents they be crossed and frustrated in their love, many of them, out of a mad humour, if temptations lie in their way, throw themselves into the unchaste Arms of a subtle charming Tempter; being through the softness of good Nature, and strong Desire, to pursue their Appetites, easily induced to believe Men's Flatteries, and feigned Vows of promised Marriage, to cover the shame; and then too late the Parents find the effects of their rash Severity, which brought a lasting stain upon their Family. Now, as 'tis an Error in marrying too young, so it is unequality of Mariage between Age and Youth, as a
young

young Man, who to make his Fortune, marries to a Woman, that for Age might be his Grand-mother, between whom, for the most part Jealousies and Discontents happen; nor is it possible such Women should have Children, be the Man never so sprightly and young, The like may be said, though with a little more excuse, when an old doting Fellow marries a young Virgin, in the Summer Season of her youth and Vigour, who whilst he strives and vainly strains to please her, is the sooner wedded to the Grave. For, as in Child-hood, or green Youth, 'tis unfit and unreasonable to think of Marriage, so in old Age to marry unequal, is altogether the same; for they that enter upon it too soon, are soon exhausted, and fall into Consumption, and divers other Diseases; and those that Procrastinate and marry unseemly, fall into the like ill conveniences on the other side, having only the Honour to be dubbed a Knight of the Forked Order, and have their Names inrolled in the Collony of Cuckoldom; especially if their Wives have not been trained up in the Paths of Virtue, and lie too much open to Importunity and Temptation of lewd and debauched Men. And thus much for Errors or Over-sights in rash, and unseasonable preposterous Marriages.

CHAP. VIII.

The Opinions of the Learned concerning Children conceived and born within the space of Seven Months, with lively Arguments upon the Subject, to prevent Suspicions of Incontinency, and the bitter Contests that thereon too often arise between Man and Wife: To which is added Rules for knowing the Disposition of Man's Body by the General Parts.

Certain it is, that many bitter Quarrels have arisen through Misunderstanding, when solid Reason would have rectified the Judgment, and have prevented the Conception of such an Evil; and from whence does this arise, but through Suspicion and Jealousie, when indeed it is many times founded upon a slender Foundation, as the new Married Woman's being brought to Bed before the Expiration of Nine Months, which is Vulgarly taken from the time of Conception to the Birth: To remove which groundless Suspicion, I shall endeavour, not that it 'tis common dare I avouch, but that 'tis possible, and has been frequently known, that Children have been born at Seven Months; but the matter being wholly left to the Lawyers, who decide

young Man, who to make his Fortune, marries to a Woman, that for Age might be his Grand-mother, between whom, for the most part Jealousies and Discontents happen; nor is it possible such Women should have Children, be the Man never so sprightly and young, The like may be said, though with a little more excuse, when an old doting Fellow marries a young Virgin, in the Summer Season of her youth and Vigour, who whilst he strives and vainly strains to please her, is the sooner wedded to the Grave. For, as in Child-hood, or green Youth, 'tis unfit and unreasonable to think of Marriage, so in old Age to marry unequal, is altogether the same; for they that enter upon it too soon, are soon exhausted, and fall into Consumption, and divers other Diseases; and those that Procrastinate and marry unseemly, fall into the like ill conveniences on the other side, having only the Honour to be dubbed a Knight of the Forked Order, and have their Names inrolled in the Collony of Cuokoldom; especially if their Wives have not been trained up in the Paths of Virtue, and lie too much open to Importunity and Temptation of lewd and debanched Men. And thus much for Errors or Over-sights in rash, and unseasonable preposterous Marriages.

CHAP. VIII.

The Opinions of the Learned concerning Children conceived and born within the space of Seven Months, with lively Arguments upon the Subject, to prevent Suspicions of Incontinency, and the bitter Contests that thereon too often arise between Man and Wife: To which is added Rules for knowing the Disposition of Man's Body by the General Parts.

Certain it is, that many bitter Quarrels have arisen through Misunderstanding, when solid Reason would have rectified the Judgment, and have prevented the Conception of such an Evil; and from whence does this arise, but through Suspicion and Jealousie, when indeed it is many times founded upon a slender Foundation, as the new Married Woman's being brought to Bed before the Expiration of Nine Months, which is Vulgarly taken from the time of Conception to the Birth: To remove which groundless Suspicion, I shall endeavour, not that it 'tis common dare I avouch, but that 'tis possible, and has been frequently known, that Children have been born at Seven Months; but the matter being wholly left to the Lawyers, who decide

side Controversies to the Physicians to Judge of, it is in their power to determine, by inspecting the Child, whether it is a Child of seven, eight, nine, or ten Months. Paul the Councillor has this Passage in his ninetenth Book of Pleadings, viz. It is now a received Truth, that a perfect Child may be born in the seventh Month, by the Authority of the learned Hypocrates. And therefore we must believe, that a Child born at the end of the seventh Month, in lawfull Matrimony, may be lawfully begotten. Galen, in Chap. 6. of his third Book, handleth this Argument but rather according to Mens Opinion, then according to the truth of the business, or from natural Reasons, who supposeth there is no certain time set for bearing Cheldren. And from the Authority of Pliny. who makes mention of a Woman that went thirteen Months with Child: But as to what concerns the seventh Month, saith Lemnus, I know many married people in Holland that had Twins, who lived extreame old Age, their Bodies lusty, and their Minds apt and lively; wherefore their Opinion is foolish, and of no moment, who asserts, That at Seven Months a Child cannot be perfect and long lived, and that he cannot in all parts be perfect till the ninth Month: and thereupon this learned Author proceeds to tell a passage from his own knowledge, as follows: Of late, saith he, there happened

happened a great Disturbance amongst us, which ended not without Blood-shed; and was occasioned by a Virgin whose Chastity had been violated, descending of a Noble Family, and ever before that time held to be of unspotted Fame: Now several there were who charged the Matter upon a Person of Note, viz. a Judge, President of a City in Flanders, who strongly denied the Fact, saying, that he was ready to swear it upon the Holy Evangelist, that he never had carnal Copulation with her, and that he would by no means therefore be taken for the Father of the Child that was not his: and further alledged, that he verily believed that it was a Child born in seven Months, and that himself was many miles distant from the Mother of it when it was conceived; whereupon the Judges before whom the Hearing was decreed. That the Child should be viewed by the able Physicians, as also experienced Women, and that they should make their Report, who having made diligent Inquiry, all of them with one accord concluded the Child (without respecting who was the Father) was a Child born within the Space of seven Months, that it was carried in the Mother's Womb but Twenty seven Weeks and some odd Days, but if she could have car-

D

ried

ried it to 9 Months, the Childs Parts and Limbs would have been more firm and strong, and the structure of the Body more compact and fast, for the Skin was exceeding loose, and the Breast-bone that defends the Heart, and the Sword-like Gristle that lies over the Stomach, were higher than naturally they should be, not plain but crooked and sharp-ridged, or pointed like those of young Chickens that are hatched in the beginning of the Spring. And being a Female Infant, it wanted its Nails upon her Fingers, and the utmost Joints of her Fingers, upon which from the muscular or cartilaginous matter of the Skin, Nails that are very smooth do come, and by degrees harden, she had instead of Nails, thin Skin or Film; as for her Toes, there was not the least Appearance of Nails about them, by reason that they wanted the Heat that was communicated to the Fingers from the nearness of the Heart. The and the like weighty Matters being considered, and above all, one Gentlewoman of Quality that assisted, affirmeth, that she had been the Mother of 19 Children, and that divers of them had been born and lived at 7 Months; they without favour or any made their Report, that the Infant was a Child of 7 months and so must be accounted, tho' it was born within the

venth Month, for that in such Cases the revolution or circuit of the Mood ought to be observed, which perfects it self in 4 bare Weeks, or somewhat less than 28 Days, in which space of her Revolution the Blood being agitated by the *Moons Force*, the Courses of the Woman flow from them, which being spent, and the *Matrix* cleansed from the menstrual Blood which happens on the 5th Day; then if on the 7th Day a Man lie with his Wife, the Copulation is most natural, and the Conception best, and a Child then gotten may be born in the 7th Month and prove very healthful, so that upon this report, the supposed Father was pronounced innocent, upon proof that he was 100 miles distance all that Month in which the Child was begot: And as for the Mother, she strongly denied that she knew the Father, being forced in the Dark, and that through Fear and Surprise was left in Ignorance.

As for Coition, it ought not be had, unless the Parties be in health, lest it turn to the disadvantage of the Children so begotten, creating in them through the abundant ill Humours, divers lingring and languishing Diseases; wherefore Health is no where better to be discerned than by the *Genitals* of the Man, wherefore Midwives and other skilful Women in former days were wont

to see the Testicles of Children, thereby to conjecture or guess at their temper or state of Body, and young men may know thereby the Signs or Symptoms of Life and Death; for if the Cases of the Testicles be loose and feeble, and the Cods fall down, it denotes the natural Faculties, and the vital Spirits, which are the proper Props of Life, are fallen: But if the secret Part be wrinkled and raised up, it is a Sign all will be well: But that the Event may exactly answer the Prediction, it is necessary to consider what Part of the Body the Disease possesseth; for if it chance to be the upper Part that is afflicted, as the Head or Stomach, then will it not so well appear by the Members, which frequently are unconcerned with such Grievances; but the lower part of the Body exactly sympathizing with them, their Liveliness on the contrary, makes it apparent: for Nature's Force, and the Spirits that have their Intercourse, first manifest themselves therein, which occasions *Midwives* to feel the Genitals of Children, to know in what Part the Grief is resident, and whether Life or Death be portended thereby, the Symptoms being strongly communicated by the Vessels that have their intercourse with the principal Seat of Life.

C H A P.

C H A P. IX.

The cause of the Green-Sickness in Virgins, with its Symptoms, and Directions for its Cure: Together with the chiefest Occasion of Barrenness in Women, and by what means to remove the Cause, and render them fruitful.

THE former of these Inconveniences is too apparent in Virgins, especially such as are of a Flegmatick Complexion, evidently shewing it self by discolouring the Face, in making it look Green, Pale, or of a dusky Yellow, which proceeds from raw undigested Humours, nor only doth it appear to the Eye, but sensibly afflicts such as it possesses, with difficulty of breathing, Pains in the Head, Palpitations of the Heart. unusual beatings, and small throbbings of the Arteries in the Temples, Neck and Back, many times casting them into Fevers, if the Humour be very vitious, also loathing of Meat, and the distension of the Hypochondriack Part, by reason of the Inordinate Efflux of the *Menstruous Blood* to the greater Vessels, and by reason of the abundance of Humour, the whole Body is often troubled with swelling, or if not, at least the Thighs, Legs, and Ankles, all

D 3

above

above the Heels: And also there is a Weariness of the whole Body, without any reason at all for it.

The *Galenists* say, That this Distemper proceeds chiefly from the Obstruction of those Vessels that are about the Womb, occasioned by the abundance of gross viscid and crude Humours, arising from the several inward causes; but there are also outward causes, which have a share in the production of it, as taking cold in the Feet, drinking of Water, Intemperance in Diet, and also the Eating of things wholly contrary to Nature, viz. raw, or burnt Fleth, Athes; Coals, old Soos, Chalk, Wax, Nut-shells, Mortar, Lime, Oat-meal, Tobacco-pipes, which occasion not only a Suppression of the *Menses*, but likewise obstructions through the whole Body, Therefore the first thing necessary to eradicate the Cause, is Matrimonial Conjunction, and such Copulation that may prove to the satisfaction of her that is afflicted; for by that means the *Menses* will begin to flow according to their natural and due Course, and the *Humours* being diffus'd and dispersed, will soon waste themselves, and then no more matter being administered to increase them, they will vanish, and a good temperament of Body will return: But in case such a Conjunction cannot be had so

soon

Soon as necessity requires, then let the *Damsel* bleed in the Ankle, and if she be about 16, you may likewise do it in the Arm, though suffer her not to bleed overmuch especially if the Blood be good. If the Disease be of any Continuance, then it is to be eradicated by *Purgation*: *Perpetration* of the *Humour* being first considered, which may be done by the Virgins drinking Decoction of *Cuiaicum*, with *Dittany* of *Creet*. But the best Purge in this Case ought to be made of *Aloes*, *Agarick*, *Scam*, *Rhubarb*. And then for strengthening the Bowels, and opening Obstructions, *Chalybeet Medicines* are chiefly to be used. The Diet must be moderate, and sharp things, as Vinegar, &c. to be by all means avoided, And for the unobstructing of the *Humour*, take Prepared Steel, Bezoar-Stone, the Root of Scorzonera, and the Oyl of Chrystal, in small Wine, and let the Diet be moderate, but in no wise let Vinegar be used therewith, nor upon any other Occasion. And in so doing observing, the Humours will be dilated, dissipated and transfused, by which Means the Complexion will return, and the Body be lively and full of Vigour. And now since Earthiness daily occasions Discontent, and that Discontent creates Difference between Man and Wife, or by immoderate Grief frequently calls the Woman into

one or other violent Distemper; I shall somewhat largely treat thereof.

Sterility proceeds from divers Causes, but most commonly from some Defect in the Organs of Generation. Upon the Woman's Part it most commonly happens from the strict Closure of the Mouth of the *Womb*, which will not admit the Seed, and sometimes from the straitness of the Share-bone, which denies Entrance to the *Penis*; sometimes also from Ulcers or Excreescences in the Neck of the *Womb*. To these may be added too much Fatness, which straitens the Passage of the *Matrix*.

Most of the Antients are of Opinion, that Conception is hindered commonly by the Humidity and Moisture of the *Womb*, when by reason thereof it cannot retain the Seed, or by bad Humours heaped up there, and corrupting it, or strange Defect of the *Menstruous* Blood. But certain it is, that it proceeds, either from some Tumour, Ulcer, Excreescence, or by some faults or other of the *Womb*, *Ovaria*, or *Oviducts*: For if the Eggs are not impregnated with the *Aura virilis*, or Seminal Spirits, there can be no Conception, the Testicles of Women having no such Office as those of Men, but containing Eggs analogous to those of Fowl and other Creatures.

Now

Now, if the Orifice of the Womb be closed that the Seed cannot enter, or rather the Two Wings or Nymphæ, so far that the Penis cannot pass the Neck of the Womb, it must be opened with an Instrument; and subject to this Defect in Nature are many Women, especially in hot Countries, but most of all in Egypt, where the Chyrurgeons are forced with Silver Instruments to make way for the Instrument of Generation, a thing not altogether unpracticable in England.

In Case the Neck of the Womb be so strait that the Yard cannot enter, then is the Case to be inquir'd into. whether it be Naturally so, or proceed from some Swelling or Schirrus either within or without, and if any such thing appears, it is for the most part incurable; but if it be a Natural Straitness, then supple it with a Tent dipped in Oil of *Roses* and the white of Eggs, and drink *Camomile Posset* sweetned with Sugar-Candy, Morning and Evening, and by the Operation thereof the Womb will in all parts distend; or if it so happen in a Young Woman, Nature will increase the Passage, and time produce things fitting to their mutual Satisfaction; but let no Man by Violence endeavour to force the Passage, lest he break the Vessels; Nay, endanger the Bladder it self, which has

been broke with such violent intrusion, and so cost the Woman her Life.

If the Neck of the Womb be ulcerated, or any Excreescences happen there, which equally hinder Copulation, then may they be known by the *Pain* and *Shooting*, upon the least *Compressure*, and the Issuing forth of *Putrid Humour*, and sometimes *Blood*, if the Ulcers be great, and the *Menses* flow, the *Water* hot, *Pains* arising in the *Fore-part* of the *Head*, and oftentimes they occasion *Gentle Fevers*,

And all these *Obstructions* of *Generation* happen divers ways, sometimes from external Causes, viz, *Rash Physick*, *hard Labours*, or *excessive Copulation*; and sometimes from internal, as the *Corruption* of the *Secundine*, the *Courses* too long retained or obstructed *Hæm*, and *overflowing* of the *Urinal Vessels*, *Virulent Gonorrhæas*, *Pox*, *Inflamations* turned into *Aposithumss*, *Humours* flowing from divers parts of the *Body* and settling there; all which must be duly considered.

Now some are in the outward part, and may be the easier come at, and *External Applications* are most convenient to be applied thereto; but those that cannot be come at, must be cured if possible, by *Injection*; the best *Injection* in this Case is as follows, viz.

Break

Break Four Eggs, and take the Whites only, the which heat with an equal quantity of Rose-Water mingled with Plantain-Water, Litharge of Gold, Camphire, Bole-Armoniack, Cerus, of each a Dram, half a Dram of Green Coperas, all which well Beaten, Dissolved, and mixed together, strained through a Fine Cloath, and with a Syring eject it Morning and Evening till the Grief cease; and if it smart that it cannot well be endured, you may sometimes inject warm Milk to cleanse the Putrified Matter.

Others there are that are not so violent, and therefore admit of any easie Cure, not being so deep, known by a *Putrid Greenish Matter* that flows from them. To Cure this, Take Water wherein Barly has been boiled, Honey of Roses, new Milk and Sugar, with the Decoction of Lentils and after that gentle Astringents must be applied; some again are sordid, having much contagious Humour flowing from them; to cure which, stronger Medicaments must be applied: Others there are that eat into the Flesh, having a green contagion flowing from them, to cleanse which, Aloes and Wormwood concocted in White-wine are most requisite.

Another

Another sort of **Ulcers** there are which appear long eating away the Skin from off the Neck of the **Womb**, and are discerned by the **Blood** and **Pain** they occasion immediately upon the **ConcreSSION** appearing in the neck of the *Womb*, much like **Chilblains**, occasioned by ill **Lying**, extraordinary **Venery**, by violent **Inflammation** or **Flux** of sharp **Humours**: The best **Cure**, after a gentle **Purge**, is an **Astringent Clyster**, and after that to anoint them with the **Grease** that fries out of a **Ladle** often used in a **Kitchen**, when it is held to the **Fire**, mixed with *Unguentum Album*, or *Pomatum*. If the **Defect** be in the **Seed**, through tenderness of **Age** in the **Woman**, then the best **Remedy** is, convenient **Diet**, moderate **Exercise**, and temperate **Air**, together with the **Patience** in the **Man**, till **Nature** in process of time operates so effectually, that all things appear and conspire to mutual satisfaction.

If the *Woman* be stricken in **Years**, and the **Time** of breeding **Children** be past, which in some happens sooner, and others later, according to their several **Constitutions**, but generally between 44 and 45, unless strong **Preparatives**, viz. an extraordinary **Diet**, easie **Lodging**, and a moderate **Exercise** restore them, those **Women** must despair of further **Generation**:

For

For as the Learned in this Art frequently observe, Where is neither Buds nor Blossoms can be no Fruit.

If Sterility be occasioned by Obstructions in the Vessels which it often does, then the Cause must be enquired into, and this often happens, the which is known by the small desire to *Venerie*, and that little or no Satisfaction receiv'd thereby, a settling in the Courses, and a slimy Flegmatick matter mixed therewith, as also by their Inordinate flowing occasion'd by the Plenty of *Humours* collected in the *Womb*, which by reason of the abundance of windy Vapours contracted therein, cause Obstructions, to which may be added a cold *Flegmatick Constitution*, and from thence it is that sudden Paleness arises in the Face; to remedy this, the Party must alter her Diet, not eating any Cold, Raw, Flegmatick Substance, but rather such things as are apt to stir up *Choleric* Hot *Humours* in the Body, as *Aniseeds*, or *Carraway-seeds*, in her Bread, store of *Penny-Royal* in her Broth: let her likewise, each Morning for a Week together, make a *Posset*, in which she must boil the Roots of *Birthwort*. *Angelica*, *Sage*, *Rosemary*, *Cinnamon*, and *Borage*: The taking the Male Herb *Mercury*, *Dittany*, *Centaury*, *Marigolds*, *Cubebs*, *Saffron*, *Mugwort*, and *Clove-Gilliflowers*,

Gillflowers, of each a handful, boil them in White-wine, and eject the Concoction by little and little, at sundry times, as the Cold or Obstruction can be perceived, anointing the Belly and Reins of the Back, one Day with Oyl of *Cinnamon*, next with the Oyl of *Nutmeg* or *Mace*, and the third with the Oyl of *Myrb*, and so continuing to do for a Month together. When the Woman lies down, Nature will be wonderfully restored, and recover such Force as to remove the Obstruction.

Many there are that conceive *Barrenness* is frequently caused by *Inhabitation*, but those Opinions are altogether frivolous and vain.

If the Womb be defective in its Retentive Faculty, Men frequently labour in vain; in such a Case the Women must avoid Sorrow, Anger, or much Sleep, Eating new Cheese, Milk, and raw Food, especially Lettuce, Endive, Spinage, Beets, Nuts, Cherries, Pullane, Onions, Garlick, and the like, they all being hurtful to Generation: Nor must she drink nor use Vinegar, nor eat the fat of Meat too frequently, but the Womb must be cleansed from the over-abundant Moisture, with the Decoction of Harts-Tongue, (an herb so call'd) Cummin, Fennel, and Aniseed, and strengthened with the Syrup of *Wormwood*, and

and for a gentle operative Purge in this Case, take half an Ounce of Laudanum, Bees-wax, Sheeps Suet, and Agarick, of each a like quantity, melt and bruise them, after which make them up into little Pills, and take three in the Morning, and next to them take of this Confection to the Bigness of a Nutmeg, *viz.* The shavings of Ivory, Ash-Keys, yellow and wild Rape-seed, Silver-Montanus, with red and white Beben, of each One Dram, Cinnamon, Galinga, Long-Pepper, Cloves and Mace, Balsam-wood, Rosemary-Flowers, *Blatie*, *Bezaria*, Gentle-Marjoram, and Penny-royal, of each 4 Scruples; Balm, Bugloss, Citrons, Reils, of each 2 Scruples, Pearl dissolved, or beaten to Powder, One Scruple, Musk, two Grains, White Sugar, One Pound and an half bruise them and seeth them over a gentle Fire, in as much Malmsey as will make them into a Confection. This Confection is indeed of a most singular and approved one in all cases on Barrenness, where Cold or Obstructions of the Vessels do occasion Weakness in the Womb.

Other causes of Barrenness there are when the Womb grows fat (as we have said before) so that the Caul swelling and bearing beyond its bounds with its Fatness obstructs the Passage into the Womb; to prevent which the Woman must not sleep over-

over-much, especially in the day-time, nor feed riotously, but exercise her self in walking or moderate Exercises, and often use Purgation and strong Glisters, made of Herbs and Drugs that are hot and dry, which will in a short time remove such Obstructions.

But a more dangerous Cause of Barrenness than yet I have named, are the *Whites*, which are contracted by an inordinate Excretion of an Excrementous Humour, collected through the Viciousness of the Blood, incident to young and old at such times as they are capable of Generation; and therefore the cure must be hastened by reason that in short time it derides Art, and renders Women inevitably Barren, occasioning Leanness, Consumption, Melancholy, Dropic Falling of the Womb, Swooning, Convulsions, which renders it Difficult and dangerous in long continuance, though in the beginning it may be easily removed, In the Cure of this let *Phlebotomy*, or *Blood-Letting* be avoided, for as much as the bad Humour must be by no means recalled to dense the Blood, the Disease it self being a sufficient Weakning of the Body and vital Spirits. First then, to discuss the Humour in order to its Expurgation, Take two ounces, of *Guaiacum*, the like quantity of *China* and *Lentick-*
wood,

wood, boil them in Water and Honey, drinking a Pint fresh made every Morning, Then to dry up the Contraction of the Vessels or Humors that lodged there, take the Root of *Filipendula*, beat it to Powder, and drink it in White - Wine, Morning and Evening: As also for Astringents, use Bones Burnt, and beat to powder, likewise the Ashes of Capons Dung ejected after a long time steeping in fair Water: The Patient must likewise avoid sleeping upon her Back, lest the Humor descend and contract in the Vessels of the Womb, but let her be rubbed often to disperse them, that they settle not in any one place.

Sometimes this occasion of Barrenness happens through the violent Attraction of the Womb, and then appears Signs of afflictions of the Womb, the Flux not being so great, to cure which, Suffumations are the most proper. and those may be made of Frankincense, Laudanum, Santalum, or Mastick: The Woman upon such Occasion, having great regard to her self, that she take not cold, or proceed to intemperate Diet.

Many Women there are, whose violent Lusts contracts a heat that either destroys the Eggs, or hinders them from being impregnated. In this case, 'tis requisite to avoid

void hot Air, soft Lying, hot Meats, and Spices, and requisite to bleed in the Basilick Vein, purge moderately with *Decoctum Epithymi* and Juice of Roses. each two Dräms and a half, Whey half a Pint, mix them together, and drink them fasting in the Morning, and so to continue 4 hours after; or, for want of the former, you may take *Trifera Saracenica* and Rhubarb, of each half a Dram pulverized and mixed with 2 Ounces of Syrup of Roses, Violets or Endive; but the most excellent Restorative to cool and moderate the Temper in this Case, is Diet-drink made as followeth, viz. Take *Pistachia-Nuts*, and *Eringo-Roots*, of each half an Ounce, of Saffron a Dram, *Lignum-Aloes*, *Galanga*, *Carophilata*, *Mace*, red and white *Behen* and *Balm-flowers*, of each 4 Scruples, Shavings of *Ivory*, Rhind of *Cassia*, each 2 Scruples, Syrup of confectioned *Ginger*, 12 Ounces, *White Sugar* 6 Ounces, add to these 12 Ounces of *Balm-Water*, and set them over a gentle Fire, permitting them to seeth, then take it off, suffer it to cool, and put more Water to it, stirring the Ingredients; lastly, increasing them with a Scruple and a half of *Musk* and *Amber*, then strain the liquid Part, and boil it up again into a Conserve, of which let the Woman eat three times a day, but not exceeding the bigness

signess of a Walnut at a time, The times most convenient are mornings, noons and Nights, and this let her continue till she finds her Body in Temper.

Another sort of Barrenness proceeds from the Obstruction; of those Vessels through which the monthly Purgatione flow, in which case open the Basilick Vein, and take from thence a moderate quantity of Blood, after which take *Hiera composita* and *Opponax*, of each half a Dram, and a Dram of Syrup of *Gilliflowers*, make them into 7 Pills, take them in the morning, and sleep upon them a considerable time, then drink off half a pint of sugared Water, and 3 hours after, a proportion of Syrup of Vinegar compounded; For want of this, take Syrup of Eupatory, 3 quarters of an ounce, Female Mugwort, and Elecampane-Root, of each an ounce with Syrup of Vinegar a proportionable quantity, mix them together, and take them when made into an Electuary, morning and Evening, to the Quantity of a Hazel-Nut at a time; and if the Courses flow not within a short time after, let a pessary of Musk, Amber, Wood of Aloes, and Ash Keys, of each two Grains, Saffron half a Scruple, Hares Renet an Ounce, be put into the Womb Tent-wise, and continue there for the space of a day, and it will remove.

move the Obstruction, cause the Course to flow, and in a short time render the Woman capable of Generation. And thus Reader, have I, with much caution, performed my promise in these particulars, and the next thing I shall proceed to, amongst other matters relating to the Mystery of Generation, are the Signs of Virginity, &c.

CHAP. X.

Virginity, what it is, in what it consists, and how violated; together with the Opinions of the Learned, in the Point of Mutation of Sexes in the Womb, during the Operation of Nature in framing the Body.

SEEING many ignorant People have boasted of their Knowledge as to the first Particular, and some Virgins have undergone hard Censure, through the ignorant Determinations of such as have taken upon them to discuss the Matter: I thought it altogether necessary to clear the Point, that so for the future the Conceited might not be indulged in their own Opinion, nor by traducing others, prejudice the Female Sex, whose Vertues are frequently such as do not require our Admiration, but Imitation.

on. Then since the mysterious Word
Virginity has puzzled many to define it, I
mean the Cause from whence it arises, for
the Word barely in it self signifies the
time, chief, or best of any thing: But as
the Point in hand, the main matter bears
the following Construction. It is observed
by the curious Searchers into Nature's Se-
crets, that in young Maids or Females, in
the *Sinus Pudoris*, or in that place that is by
some called *the Neck of the Womb*, is that
pendulous Production, vulgarly called
the *Hymen*, but more rightly the *Claustum*
virginale, and in *French* it is termed the
Botton de Rose, or *Roses Bud*, for that it
much resembles the Bud of a Rose expan-
ded, or a Clove-Gilliflower, from whence
derived the Word *Deflora*, to *Deflower*,
the Deflowering of Virgins, because most
of Opinion that the Virginity is altoge-
ther annihilated, when this Duplication is
fractured and dissipated by Violence, and
that when it is found perfect and intire,
no Penetration has been made. Also some
learned Physitians are of Opinion that
there is not either Hymen or Skin expan-
ded containing Blood in it, which divers
imagine in the first Copulation, flows from
the fractured Expanse.

Now

Now this *Clastrum Virginalis*, or Flow is, as it were composed or consisting of *Caruncles*, or little Buds, like *Myrtle-berries* which in Virgins are full and Plump, but in Women flag and hang loose; and these are placed in the four Angles of the *Sinus Pudoris*, joyned or held together by little Membranes and Ligatures like Fibres, each of them situate in the Intestinales Spaces between each *Caruncle*, with which in a manner they are proportionably extended, which Membranes being once lacerated denote Devirgination, and many curious Coxcombs, prying into this Secret the first night of their Marriage, and finding their Wives defective in this Point, have ever after held them in evil esteem, concluding it happened thro' the Effect of Copulation with some other, who had been entertained in the Chambers of *Venus*. None I knew, that upon this vain Fancy took such Conceit, that he would never go to Bed with his Wife; when, to undeceive such Idiots it is affirmed by the Learned, That such Fracture may happen divers ways, Accidents as well as Copulation with *Masculine*. By extraordinary Straining, violent Coughing, immoderate Sneezing, stopping of Urine, and violent motion of the Vessels in forcibly sending down the Humours, which pressing for Passage, break the

gatu

gatures or Membrane, so that the intireness or fracture of this thing commonly taken for the Virginity or Maiden-head, is no absolute sign of Dishonesty; though certain it is, that in Copulation it is more frequently broke than otherwise.

Once at an Assize held for the County of Rutland, a Young Man was put upon Tryal of Life and Death, which Tryal was founded upon an Indictment, for forcing a Virgin, when after divers Questions asked, and the Maid swearing positively to the Matter, naming the Time, Place and Manner of the Action; it was, upon mature deliberation, resolved that she should be searched by a skilful Chyrurgion and two Midwives, who were to make their Report upon their Oaths, which after due Examination they accordingly did affirm, that the Membranes were intire and not dilacerated, and that it was their Opinion for that Reason, that her Body had not been penetrated; which so far wrought upon the Jury, that the Prisoner was acquitted, and the Maid afterward confessed she swore against him out of Revenge, because he had promised to marry her, and then declined it: And thus much concerning Virginity. And now I shall proceed to the second Particular, which is, *Reader*, to shew you the Opinions of divers learned Men, in relation to nature's

Ope-

Operation in changing Sexes in the Womb.

This Point is of much necessity, by reason of the different Opinions of Men relating to it. Therefore before any thing positive can be asserted, it will be altogether convenient to recite what has been delivered, as well in the Negative as the Affirmative. And first, of the first, *Severus Plinius*, who argues for the Negatives, writes thus: The Genital parts (saith he) of both Sexes are one so unlike other, in *Substance*, *Composition*, *Situation*, *Figure*, *Action*, and *Use*, that nothing is more unequal, and by how much more all other parts of the Body (the Breast excepted, which in Women swell more because of their secondary Use) have an exact Resemblance, so much the more in Resemblance are the Genital Parts of one Sex, compared with the other, unlike; and if their Figure be thus different much more is their Use. The Venereal Appetite also proceeds from different Causes, for in Men it proceeds from a Desire of Emission, and in Women from a Desire of Completion, in Women also the chiefest of those Parts are concave and apt to receive, but in Men they are only porous and in a Woman solid.

These things considered, I cannot but wonder (added he) how any one can imagine that the Genital Member of Females

Birth

Birthe should be changed into those that be
long to Males) since by those parts only
the difference and distinction of Sexes is
made, nor can I well impute the reason of
this vulgar Error to any thing but the mi-
take of unexpert Midwife, who have
been deceived by the evil confirmation of
the parts which in some Male Births may
have happened to have had some small
protrusion, not to have been discerned, as
appear'd by the Example of a Child Chri-
stened at *Paris*, by the name of *Joan*, as
if it had been a Girl, when as afterwards
it proved a Boy, and on the contrary the
over-far extention of the *Clytoris* in Female
Births may have occasioned the like mi-
takes. Thus far *Pliny* proceeds in the Ne-
gative, yet notwithstanding his Negation,
there are not wanting divers learned Phy-
sicians that have asserted the Affirmative, of
which number *Galen* is one, *A Man* (saith
he) *is different from a Woman in nothing*
but having his Genital Members without
his Body : And this is certain, That if Na-
ture having formed a Man, would convert
him into a Woman, she hath no other
task to perform, but to turn his Genital
Members inward, and a Woman into a Man
by doing the contrary. but this is to be
understood of the Child, when it is in the
Womb, and not perfectly formed; for di-

vers times Nature hath made a Female Child, and it has so remained in the Belly of the Mother for a Month or two, and afterwards plenty of Heat increasing in the Genital Members, upon some occasion they have issued forth, and the Child has become a Male, yet retaining some certain Gestures unbefitting the Masculine Sex, as Female Actions, a shrill Voice, and more feeble than ordinary. Contrariwise, Nature having often made a Male, and cold Humour flowing to it, the Genitals have been inverted, yet still retaining a Man-like Fashion both in Voice and Gesture.

Now these Opinions consider'd, I am rather inclinable to believe the latter as thing altogether probable, for there is not that vast difference between the Members of the two Sexes, as *Pliny* would have us believe there is, for the Woman has in manner the same Members with the Male, tho' they appear not outwardly, but are inverted for the conveniency of Generation, the main difference being, that one is more solid than the other, and that the chief reason of changing Sexes is, and must be attributed to heat or cold suddenly or slowly contracted, which operates according to its greater or lesser Force. And thus much for these two particulars, leaving which I shall proceed to lay down seasons

able and necessary Instructions or directions for Midwives, &c. opening in that Discourse a Cabinet of many rare Secrets, not vulgarly known, and indeed only fitting to be known to such as may observe and put them in practice for the publick Good, and in no wise convert them to obscenity.

CHAP XI.

A Midwife, how she ought to be qualified.

Those that undertake this great Task, ought by no means to enter upon it rashly or unadvisedly, but with all imaginable Caution, well weighing and preconsidering that she is accountable for all the Mischief that befalls through her wilful Ignorance or Neglects; therefore let not unskilful Women take upon them this Office barely upon pretence of their Maturity of Years and Child-bearing; for in such for the most part there are divers things wanting that ought to be observed, which is the Occasion so many Women and Children are lost. Now, as for a Midwife, in relation to her Person, these things ought to be observed, viz. She must not be too old nor too young, neither extraordinary fat, nor weakened by 'canness, but in a good habit of Body, not subject to Diseases, Fear nor sudden Frights; her Body

well-shaped and neat in her Attire, her Hand *smooth* and *small*, her Nails ever pared short, not suffering any Rings to be upon Fingers during the time she is doing her Office, nor any thing upon her Wrists that may obstruct; and to these ought to be added Activity and a convenient Strength with much Caution and Diligence; not subject to *Drowsiness* nor *Impatience*.

As for her Manners, she ought to be courteous, affable, sober, chaste, and not subject to Passion; bountiful and compassionate to the Poor, and not covetous when she attends upon the Poor, and not covetous when she attends upon the Rich.

Her Temper Cheerful and Pleasant, that she may the better comfort her Patients in their Afflictions; nor must she at any time make over-much haste, though her Business be urgent in another Place, lest by endangering the Mother or Child she disgrace her self and forfeit Heaven's blessing upon her Endeavours for the future.

Of Spirit she ought to be prudent, wary and cunning, but above all, to have the Fear of God before her Eyes, and to employ the Talent he has lent her to his Glory.

C H A P XII.

Things worthy to be observed by Midwives, tending to their Advancement, and what they ought to avoid, &c.

LET her that undertakes this Office attended with many Circumstances of Danger and Disgrace, take good heed to what I shall relate. In the first place, let her be diligent to leave nothing unsearched, which may be advantagious to her *Practice*, never imagining her self so perfect but she may add to her Knowledge by Study and Experience; yet never let her apply any Remedies in that Case, unless she has try'd them, or known them try'd with Success, or at least is conscious of their Force, that they will do no harm, doing nothing in that nature to practice upon Poor or Rich, but speaking freely of what she knows, and giving Reason for the further Confirmation thereof, by no means daring to give directions for such Medicine as will cause Abortion, to pleasure those that have unlawfully conceived, which to do, is a high degree of wickedness, and may be ranked with Murther - but if any come to her with specious Pretences, let her send them to able Physicians, and neither for fair Words nor

lucre, be won to hearken to them. If she be sent for, let her know to whom she goes, and be careful therein, lest by laying any one that has an infectious Disease, as the Pox, &c. she get it, and so spoil other Women as a Midwife once did, who laying a Strumpet that had an inveterate Pox, which occasioning a Buboe upon her right Hand, and she not leaving off her Calling, spoiled divers Women, not the Women only, but the Men also, to whom it was communicated by their Wives, which made them think hard of each other, and for a long time could not imagine how it happened; but at last it was discovered by an able Physician, and the Midwife for ever after debarr'd her Practice, and not so only, but follow'd with Curses even to her grave. She must likewise observe that she entertains no great-belly'd Women at Bed and Board in her House, lest thereby she bring a Scandal upon her self, and so lose her Practice. If the Birth at any time be hard and difficult, she must not be dismayed, but cheer up the Woman, and try her utmost Skill to make the Labour easie, Directions for which shall hereafter be inserted; nor must she ever think of any thing but doing well, and using her utmost Skill, causing all necessary things that are proper for the Work, Consolation of the Woman, and Re-

Reception of the Child to be in a readines; and above all let her use her diligence, either by perswasion or otherwise, to keep the Woman from being unruly in her Pangs, lest thereby she destroy both her self and her Child, and not in any wise to proceed too hastily in her Business, but wait God's leisure in all things, and by no means let her suffer her Wits to scatter by dismay or doubt, if things go not well, for fear it disorders the Senses, and a Person that keeps her Wits together, is capable of giving Assistance in weighty Affairs, for when we are most at a Plunge, then there is most need of Prudence to set things right. And seeing she can never be an expert Midwife that has no farther Knowledge than of the external Parts, I shall not think it amiss, briefly with modesty to proceed in describing the generative Part of a Woman; as they have been anatomized by the Learned of the present and past Ages, and shew the Use of such Vessels, &c. as are contributing Generation.

C H A P. XIII.

Of the Genitals of Women, External and Internal to the Vessels of the Womb.

WAS it not for the benefit of Practitioners and Professors of the Art of Midwifry, I should above all things spare to treat of these particulars, because they may be turned by some Lascivious and lewd Persons into ridicule, but they being absolutely necessary to be known, I will hope the best, and proceed in order.

The parts that offer themselves to view, without any Deduction, at the bottom of the Belly are the *Fissura Magna*, or the Great Chink, with its *Libia*, or Lips, the *Mons Veneris*, and the Hair. These parts are called by the general Name of *Pudenda* because when they are bared they bring *Pudor*, or Shame upon a Woman. The *Fissura magna* reaches from the lower part of the *Os Pubis* to within an Inch of the *Anus*. It is less and closer in Maids, than in those that have born Children; and has two Lips, which towards the *Pubes*, grow thicker and more full or preturberant, and meeting upon the middle of the *Os Pubis*, make that rising that is called *Mons Veneris*, or the Hill of *Venus*.

The

The next things that offer, are the *Nym-
phe* and *Clytoris*, the former of which is of
a membranary and filmy Substance, spongy,
soft, and partly fleshy, being of a bloody
Colour in the shape of Wings, two in num-
ber, though from their Rise they are joined
in an acute Angle producing there a fleshy
Substance, which cloaths the *Clytoris*, and
many times they spread so far that incision
is required to make way for the Man's In-
strument of Generation.

The *Clytoris* is a substance in the upper
Part of the *Division*, where the two Wings
concur, and is the Seat of *Veneraeal* Pleasure,
being like a Yard in Situation, Substance,
Compositon and Erection growing some-
times out of the Body two Inches, but that
never happens, unless thro' extream Lust or
extraordinary Accident. But to proceed,
this *Clytoris* consists of two spongy and
skinny Bodies, containing a distinct Ori-
ginal from the *Pubis* Bone, the Head of it
being covered with a tender Skin, having a
hole or passage like the *Penis*, or Yard of a
Man, though not quite through, in which,
and the bigness, it only differs from it.

The next things in course are the Fleshy
Knobs, and the great Neck of the Womb.
And these *Knobs* are behind the Wings, be-
ing four in number, much resembling Myr-
tle-Berries, being placed in Quadrangle,

one

one against the other, and in this Place is inserted to the Orifice of the Bladder which opens it self into the Fissure to evacuate the Urine, for securing of which from Cold or the like inconveniency, one of these Knobs are placed before it, and shut up the Passage.

The Lips of the Womb that next appear, being separated, disclose the Neck thereof, in which two things are to be observed, *viz.* The Neck it self, and the *Hymen*, but more properly the *Claustum Virginalē*, of which I have before discoursed. But the Neck of the Womb is to be understood the Channel that is between the aforesaid Knobs and the inner Bone of the Womb, which receives the *Penis* like a Sheath; and that it may the better be dilated for the Pleasure of Procreation, the Substance of it is *Sinew*, and a little *Spongy*, and in this *Concavity* are divers Folds, or Orbicular Plights, made by Tunicles wrinkled like an expanded Rose; in Virgins they plainly appear, but Women that have been used often in Copulation they are extinguished; so that the inner side of the Womb's Neck appears smooth, and in old Women it becomes more hard and grissly. And now note, that although this Channel be sometimes writhed and crooked, sinking down, yet in the time of Copulation,

pulation, Labour or the monthly Purgations, and is erected and extended, which over-extension occasioneth the great Pain in Child-birth.

The *Hymen*, or *Clastrum Virginalis*, is that which closes the Neck of the Womb, being, as I have before cited in the Chapter relating to Virginity, broken in the first Copulation, its use being rather to stay the untimely Courses in Virgins, than to any other end, and commonly when 'tis broke in Copulation, or by any other Accident, a small quantity of Blood flows, with some between the Duplicity of the *two Tunicles* which constitute the Neck of the Womb, there are many Veins and Arteries running along, and arising from the Vessels, descending on both sides the *Thighs*, and passing into the Neck of the *Womb*, being extremely large, and the reason of their Largeness is, for that the Neck of the Bladder requires to be filled with abundance of Spirit, thereby to be extended and dilated for its better taking hold of the *Penis*, great Heat being required in such motions, which becoming more Intense by the Act of Friction does consume a considerable Quantity of Moisture, in supplying which large Vessels are altogether necessary.

Another Cause of the Longness of those Vessels there is, viz. by Reason the *Menses* have their Way through them, which often occasion Women with Child to continue their Purgations; for although the Womb is shut up, yet the Passage in the Neck of the Womb through which these Vessels pass, are open: In this Cause there is further to be observed, that as soon as you penetrate the *Pudendum*, there appears two little Pits, or Holes, wherein is contained an Humour, which by being expunged in the time of Copulation greatly delights the Woman.

C H A P XIV.

A Description of the Wombs Fabrick, the preparing Vessels and Testicles in Women, as also of the deferent or ejaculatory Vessels, &c.

IN the lower part of the Hypogastrion, where the Hips are widest and broadest (they being greater and broader thereabouts than those of Men, which is the reason they have likewise broader Buttocks than Men) is the Womb joined to its Neck, and is placed between the Bladder and Strait Gut, which keeps it from swaying or rowling, yet give it liberty to stretch and dilate it self, and again to contract as Nature in that case disposes it: Its Figure is in a manner round, and not unlike a Gourd, lessening a little and growing more acute toward one end, being knit together by its proper Ligaments, its Neck likewise is joined by its own Substance, and certain Membranes that fasten it to *Os Sacrum* and the *Share-bone*. As to its largeness, that much differs in Woman, especially the Difference is great between such as have born Children, and such as have born none. In Substance it is so thick, that it exceeds a Thumbs Breadth, which after Conception, it is so far from decreasing, that

that it augments to a greater Proportion, and the more to strengthen and confirm it, it is interwoven with Fibres overthwart, strait, and winding, and its proper Vessels are Veins, Arteries and Nerves, and amongst these are two little Veins, which pass from the Spermatick Vessels, to the Bottom of the Womb, and two larger from the Hypogastricks, which visit both the Bottom and the Neck, the Mouth of these Veins, piercing as far as the inward Concavity.

The *Womb* hath also two *Arteries* on both sides, the *Spermatick Vessels* and the *Hypogastricks*, which still attend or accompany the Veins, and besides these there are divers little Nerves and intwined in the Form of a Net, which extend throughout even from the Bottom to the *Pudenda* themselves, being chiefly placed for Sense and Pleasure moving in Sympathy between the Head and Womb,

Now it is to be farther noted, that by reason of two Ligaments that hang on either side of the *Womb*, from the Share-bone and piercing through the *Peritoneum*, and are joyned to the Bone it self: that the *Womb* is moveable upon fundry Occasions often falling low, or rising high; as for the Neck of *Womb*, it is of an exquisite Feeling, so that if it be any time out of Order

by being troubled with a schirrous Brawn, Over-fatness, Moisture, or Relaxation, the Womb is subjected thereby to Barrenness: In those that are with Child there frequently stays a most glutinous Matter in the Entrance to facilitate the Birth; for at the time of Delivery the *Mouth* of the *Womb* is opened in a strange Manner, to such a Wideness as is conformable to the bigness of the Child, suffering an equal Dilation from the Bottom to the Top.

As for the *Preparatory* or *Spermatick Vessels* in Women, they are made of two Veins and 2 Arteries, not differing from those in a Man, but only in their *largeness* and *manner of Insertion*; for as to their Number there are so many Veins, and the like *proportion of Arteries*, as in Men, the Right Vein issuing from the trunk of the hollow Vein descending, and the left from the emulgent Vein, and on the side of them are two Arteries, which grow from the *Aorta*.

As to the *Longitude* and *Latitude* of these Vessels they are narrow, and shorter in Women than in Men; only observe where they are wrinkled or crumpled, they are more wreathed and contorted than in Men, as shrinking together, by reason of their shortness, they may by their Looseness be the better stretched out when Occasion requires it. And these Vessels in Women
are

are carried on with an oblique Course thro' the lesser Guts to the Testicles or Stones, but are in the mid-way divided into two Branches, the greater going to the Stones, constituting the various or windy Body, and wonderful Inoculating; the lesser Branch ending in the Womb, in the side of which it disperseth it self, and chiefly at the higher Part of the bottom of the Womb, for the Nourishment thereof, and that part of the Courses may purge through these Vessels; and seeing the Testicles in Women are seated near the Womb, for that cause these Vessels fall not from the *Peritoneum*, neither make they such Passages as in Men, nor extend themselves to the Share-bone.

The Stones in Women, commonly called the Testicles, perform not the same Action as Men; they are also different in their Situation, Magnitude, Temperament, Substance Form and Covering. As for their Seat, it is in the Hollowness of the *Abdomen*, neither are they extremely pendulous, but rest upon the Muscles of the Loins, that so they may, by contracting the greater heat, be more fruitful, their Office being to contain the *Ova*, or Eggs, which being impregnated by the Man's Seed, ingender Man; yet they Differ from those of Men in Figure, by reason of their less-
ness

ness or flatness at either end, not being so round or Oval. The External Superficies being likewise more unequal, appearing like the Composition of a great many Knots and Kernels mixed together, there is also another difference in their Substance, they being much more soft and pliable, loose, not so well compacted.

Their magnitude and temperament being also different, for they are much colder and lesser then those in Men; as for their covering or inclosure, it likewise differs extremely, for as Men's are wrapped or covered in divers Tunics, by reason they are externally Pendulous, and subject to divers Injuries, unless so fenced by Nature so Womens Stones being internal and less subject to casualty, are covered with one Tunicle or Membrane, the which though it closely adhere to them, yet are they likewise half covered with the *Peritoneum*.

The Different or Ejaculatory Vessels are two obscure Passages, and on either side, nothing differing from the Spermatick Veins in substance; rise they do, on one part from the bottom of the Womb, not reaching from the other extremity either to the Stones, or any other part, but shut up and unpassable, adhering to the Womb as the Colon does to the blind Gut, and winding half way about; the Testicles are

are every way remote to them, yet though they touch them not, they are tied to them by certain Membranes, resembling the Wings of a Bat, or Flutter-mouse through which certain Veins and Arteries passing from the End of the Testicles, in these beginning, or may be termed here to have their Passages, proceeding from the Corners of the Womb to the Testicles and are accounted the proper Ligaments by which the Testicles and Womb are united, and strongly knit together, and these Ligaments in Women are the Creasters in Men, of which I shall speak more largely, when I come to describe the Masculine parts conducing to Generation.

C H A P. XV.

A Discourse of the Use and Action of the several Parts in Women appropriated to Generation, &c.

THE Externals commonly called the *Pudenda*, are designed to cover the great Orifice, and that to receive the *Penis* or *Yard* in the act of *Cottion*, and give Passage to the *Birth* and *Urine*. The use of the Wings and Knobs like Mirtle-berries are for the security of the Internal parts, shutting the *Orifice* and Neck of the *Bladder*, and by their swelling up cause *Titulation* in those parts, and also to obstruct the *unvoluntary Passage* of the *Urine*.

The Action of the *Clitoris* in Women, is like that of the *Penis* in Men, viz. *Erection*; and its outer end is like the *Glans* of the *Penis*, viz. and has the same Name. And as the *Glans* in Man is the Seat of the greatest Pleasure in Copulation; so is this in Women, whence 'tis called *Amoris dulcedo* and *Æstium Veneris*.

The Action and Use of the Neck of the Womb is also equal with that of the *Penis*, viz. *Erection*, occasioned divers ways. First, in case of Copulation, it is erected and made strait for the Passage of the *Penis* to the Womb. Secondly, Whilst the

the Passage is repleated with Spirit and *Vital Blood*, it becomes more strait for embracing the *Penis*, as for the Convenience of Erection it is twofold; *First*, Forasmuch as if the Neck of the *Womb* was not erected, the *Yard* could have no convenient Passage to the *Womb*. *Secondly*, It hinders any hurt or damage that might ensue through the violent Concussion of the *Yard* during the time of *Copulation*.

As for the Vessels that pass thro' the Neck of the *Womb*, their Office is to repleat it with *Blood* and *Spirit*, that still as the Moisture consumes the Heat contracted there in *Copulation*, it may by those Vessels be renewed. But their principal Business is to convey Nutriment to the *Womb*.

The *Womb* it self has many Properties attributed to it, as *First*, Retention of the fecundated Egg, which is properly called *Conception*.

Secondly, To cherish and nourish it, til by the help of Nature, it has framed the Child, and brought it to Perfection. And then it strongly operates in sending forth the Birth when the time of its remaining there is expired, dilating and spreading it self in a wonderful Manner: And indeed is the Field of Man's Generation, being designed for no other Purpose, and to aptly removed

removed from the Senses, that nothing of Injury can proceed from thence, retaining in it self a Power and Strength to operate and cast forth the Birth, unless by Accident or the like it be rendred deficient. When to strengthen and enable it, besides the Helps of Nature, sundry Remedies are to be applied by skillful Hands Direction. For which shall be hereafter mentioned.

The Use of the preparing Vessels is this: The Arteries convey the *Blood* to the *Testicles*, where part of it is spent in the nourishment of them, and the Production of those little Bladders (which do in all things resemble Eggs) through which the *Vasa Preparantia* run, and are obliterate in them. And as for the Veins, their Office is only to bring back what *Blood* remains from the uses aforesaid.

The Vessels in this kind are much shorter in Women than in Men, by reason of their nearness to the *Stones*, which Defect is yet lengthened and made good by the many Intricacies or Windings, to which those Vessels are subject, for in the middle Way they drive themselves into two Branches, tho' different in Magnitude, for one being greater than the other, passes by the Stone.

The Stones in a Woman are very useful for when they are defective, Generation
is

is at an end; for altho' those little Bladders, which are on their outward Superficies, contain nothing of Seed, as the followers of *Galen* and *Hipocrates* did erroneously imagine, yet they contain several Eggs commonly to the number of twenty in each Testicle) one of which being impregnated by the most spirituous part of the Man's Seed in the Act of Coition, descends through the *Ovi-ducts* into the Womb, and from thence, in process of time becomes a living Child.

Their Figure is not exactly round, but flat and dispersed on the sides; in their lower part Oval, but in their upper, where the Blood-Vessels enter them, more plain; and have but one Membrane to encompass 'em, probably that the Heat may have the easier Access.

C H A P. XVI.

Of Conception and the Infallible Signs thereof; as also whether it be a Male or Female that is conceived, or both at once, commonly called Twins.

TH E next thing convenient to be observed in this Treatise, and as it falls in course, is Conception and its Symptoms, very material, and worthy to be noted, not only by Midwives, but all young Women. Now the signs of Conception three or four days after convenient and satisfactory, are,

Pains in the Head, Vertigo and Dimness of the Eye, the Apple of the Eyes decicate, the Eyes themselves swell, and become of a dull or dark colour, their Veins waxing red, and that with Blood: Again, if the Eyes sink, or Eye-brows grow loose, various colours appear in the Eyes, and little red Pimples suddenly arise in the Face, and almost as suddenly disappear. Thirdly, if the Veins between the Eyes and Nose are extended with Blood, the Veins under the Tongue look greenish, the Neck flusheth with heat, the Back-bone cold, the Veins and Arteries swell, and the Pulses are observed more easily. Fourthly, if the

the Veins in the Breast appear Blackish, and afterwards turn yellow the Teats look fiery, and upon drinking cold Drink, the woman feels it as it were in her Breast. Fifthly, If she on a sudden fall to loathing her Meat and Drink, coveting things unreasonably, and not fit for Sustenance, be troubled with Pukings, weakness of Stomach, sore declining, and there be little Worms found about the Navel. Sixthly, If the lower part of the Belly swell, and weakness be contracted in her Loins with inward Gripings and retention of the Courses 7 days after Copulation. After which act, there is a cold and trembling seizes on the Members External. Seventhly, it is a certain sign of Conception, if the Midwife putting up her finger, find the Interior Neck of the Womb exactly closed. If the womb wax round and swell, the Courses stay, the Thighs swell with some pain, the whole Body grows Weak, the Face at times becomes Pale, the Urine white with a little Cloud after some standing at the top of it, if many Atoms appear in it. Eighthly, If Urine be put in a Glass three days, and the Woman have conceived, certain live things will appear to stir in it: If a bright Needle be put in a whole Night and she have conceived, divers little red Specks will be thereon, but if not, it will be

be blackish or rusty. Nor are these Imaginations, but the proved Assertions of the Learned in Physick, and Skilful in Midwifery, who have made it their Study to search into the Depths of Natures Secrets: And next comes a nicer Point to be treated of, not without the Patronage of such whose Wisdom and indefatigable Labour have rendered them famous to Posterity; The which take as followeth,

After Conception, and the Child be come to some Perfection, so that the Sex may be distinguished, if it happen to be a Male-Child, then the Right Eye of the Women will, to appearance, move swifter, and sparkle more than the Left: The right Pap will rise, swell, and be more hard than the Left, and the Teats colour will change more suddenly, and the Increase of the Milk will be speedy; and if it be milked out and set in the Sun, it will look like Pearl, contracting it self into a more solid Matter than ordinary; or if upon milking it out, you cast it upon the Womans Urine, it will sink to the Bottom. Her Right Cheek will often glow, and be more ruddy than the Left; and indeed the whole colour of the Face more lively than at other times, she feels less Sadness than if she conceived a Female. And when first the Child stirs, it is more brisk and strong in its Mo-

tion than the other having commonly its first Motion on the right side on the 60th Day, if her Courses flow the 40th Day after Conception, if her Belly be more acute towards the Navel, and as she goes, she puts her Right Leg foremost, and rising observe to ease her self on the Right Side more than on the Left.

Now in case a Female be conceived, the tokens are averse to those, for the most part the first Motion rarely happening before the 19th day after Conception, and then it is made on the left Side. Females are carried with more Pains than Males, thro' Defect of Heat in the Womb, to attract the Substance; also the Thighs and Genital Members of the Woman swell more than ordinary, her Colour departs, and her Longings are extream, and her Courses flow the Thirtieth Day after Conception.

If Twins are conceived, which many times happens thro' the Impregnating of two Eggs at the same time, the sign thereof will not appear till the third or fourth Month after Conception, and then the first Appearance will be by the Motion of the Infants both ways. that is on either side of the Womb at once, for they receive their Souls at one and the same time; also if her two Flanks swell higher than the middle of the Belly; if there does appear

Line, or as it were a Division from the Navel to the Groin, making a kind of a Channel, or if a Woman with more than ordinary Pain support her Burthen: And thus much may suffice for these, from whence I shall proceed to give the Reader an Insight into false Conceptions that frequently deceive Women, especially such as are over-desirous of Children.

C H A P. XVII.

Of false Conceptions, and how to know them.

HAVING already treated of true Conceptions, the next thing note-worthy is, what relates to false Conceptions, and in this case Women are sometimes deluded, thinking themselves with Child, when their Bellies only swell with the Retention of their Natural Purgations, that fall not according to their usual times: Or else by a Lump of indigested Flesh, for the most part like the Gizzard of a Fowl, greater or lesser, according to the time of its continuance there, which is frequently four Months, and is called a *Moon-Calf*.

At other times they are deceived by Moles, which are two-fold, viz. The true and a false, the former of which is fleshy Body, filled with many Vessels, streaked

with white, green, or black Lines, no deficient of Membranes, but encompassed with divers, yet without Growth, Motion, Bones, Bowels, or any Internals, receiving its nourishment thro' certain Vessels; notwithstanding it lves, as we may say, the life of a Plant, without any *Figure* or *Order* ingendred in the Concavity of the Matrix. It has no Burthen or Navel-string fastned to it, as a Child always has, forasmuch as the Mole it self adheres to the Womb, by which means it receives *Nourishment* from its *Vessels*.

The latter of these, viz, The false Mole may be divided into four distinctions as following. First, the windy Mole, being a contraction or conflux of wind. Secondly, the watery Mole, being a Gathering of Water. Thirdly, the Humorous Mole, of a conflux of divers Humours; and Fourthly, the membranous Mole, being many Membranes, in the Form of a Bag, filled with Blood, and of these in their Order.

Galen holdeth, that the Mole is bred when the Man's Seed is weak, barren, imperfect, or too little in quantity; and for the most part choaked through the abundance of the menstruous Blood, which is gross, thick, and unfit for the Framing of a Child; that instead thereof is bred a lump of Flesh that by little and little increaseth, being wrapped in its own Membrane, which

Natur

Nature effecteth, as desirous to bring forth
any thing rather than be idle.

The windy Mole is occasioned through
defect of Heat in the Womb and parts adja-
cent, as the Liver and Spleen, which ingen-
der a polite or windy Vapour which fills
the membranous Part, and puffs up the
Concavity of the Matrix.

The watry Mole is ingendred of divers apt
confluences of thin Matter or watry Fluxes,
which passing thro' the Vessels, evacuates
into the Womb, having its Original from
the Spleen, Liver, or parts adjoyning; or
rather, it proceeds from the weakness of the
Matrix, which cannot assimilate the Blood
that is brought to nourish it; part whereof
is turned into Water, and not being avoid-
ed, stayeth in the Womb.

The Humorous Mole is ingendred by
moist attracted Humours, as the Whites,
or certain watry Purgation, which distil
from the menstruous Veins, and gathering
into a glutinous Substance, stay in the con-
cavity of the Womb.

The Membranous Mole is no other than
a contraction of Blood within a Skin or
Membrane, to which is fastened many
white and transparent Vessels, filled with
Blood, the which coming forth, and being
thrown into Water, the Blood goeth
out. and the Membrane rumples toge-
ther,

ther, shrinking on a Heap like coagulated Seed.

Now now most or all of these *Conceptions* have many *Signs* or *Symptoms* coherent with the true, as the Depravity of Appetite, Puking, Swelling, Suppression of the *Menses*, Swelling of the Brest and Belly, so that many are at a plunge to distinguish them; for, indeed, it is not easily to be done though in these following Matters there is distinction, *viz.* In case of a *false Conception* the Breasts swell and fall again, not containing any Milk, the Face is frequently puffed up, the Arms, the Groin, and the Thighs grow meagre and lanker, the Belly waxes hard, as if Dropical being almost of an equal Roundness, with many Prickings at the bottom, scarcely admitting of Intermision, which breaks the Rest of the Woman so afflicted; divers other signs there are to know it by, especially the true or fleshy Mole, as thus, a Male-Infant begins to move at the beginning of the third Month for the most part, and the Female at the end of the third, or beginning of the fourth: Now when any motion happens, the Woman ought to consider whether she has any Milk in her Breasts; if she have, it is a sign of a *true Conception*, but the contrary, of a *false one*; it is also the *Sign of a true Conception*, if the Child move

move freely and lively in all parts of the *Womb*, for although there is a Motion in a *false Conception*, yet it is dull, and not quick nor active in Motion, the Motion not being in it self, but in the expulsive Faculty of the *Mother*. And further, if the *Woman* observe, she may perceive it fall always to the side she lies on, and she lying on her Back, if her Belly be stroaked down, the Burthen will descend, and not have, for want of inbred Force, Power to recover its Station. But what confirms it more is, that nine Months expired, no Travel ensues, but her Belly still increases. whilst all the rest of the Body grows lean and out of order.

The Signs of the Windy Mole are divers, as the sudden stretching of the Belly like a Bladder, yet soft and spungy, especially near the Groins, and swelling thereof, when if it be struck it sounds like a Drum, and that the swelling is sometimes more and sometimes less; so that according to its Increase and Decrease the *Woman* feels more heavy or more light.

The Watry Mole is known by its Distention of the Belly, and especially, when she lies upon her Back, the sides thereof are more swelled than the middle, or the bottom which grows flatter by reason the watry humour falls to the sides, moving up and down, as if it were a fluctuation of

Water, and much to the same purpose as the Symptoms of the *Humorous Mole*, only with the Distinction, that the Flanks and Thighs are more stretched by the Watery Mole than by the other, because the Water being thinner than the Humour, or not contained in Cells, flows thither, and that which in case of a watery Mole comes through Nature's Conduit is clear, when in case of a humorous Mole, the Water is red, and of a Blood Colour.

Further, observe, in case of a *false Conception* the Courses come not down, and the Navel of the *Mother* advanceth it self little or nothing; which in the true *Conception* is otherwise.

Other *false Conceptions* there are occasioned by divers Tumours, which the Ignorant take for Moles, when they are only Rotundities and Swelling the Belly, which are not discovered till the Womb be opened; and then though the Womb be not all out of order, there does appear at one or both corners thereof, little Bags full of Water, in others, there are to be seen a Heap of Kernels, or superfluous Flesh like a Cluster of Grapes in the Womb, causing it to swell. Yet, in such Cases, the Courses are observed to proceed in due order, which denotes the *Womb* to be in good Order.

Another Excreescency of Flesh there is, which

which some call a *Pendant Mole*, being a peice of fleshy Substance, hanging within the interior Neck of the Womb, being in breadth about a finger at the Place where it is fastned, increaling bigger and bigger towards the bottom, like a small Bell possessing the whole Orifices, nay, sometimes appearing outward to a great bigness.

C H A P. XVIII.

Instructions for Women how to govern themselves during their being with Child.

THESE Instructions being exceeding necessary, I thought fit to lay them down for a Rule to such as are desirous of Self-preservation. And indeed, for want of due Observance, divers Diseases afflict Child-bearing Women, nay, the Child is frequently lost, or, if it come to a perfect Birth, proves sickly and disordered through the Mother's Misobservance.

In the first place then, the *Woman* with Child ought to chuse a temperate Air, not affected with Fogs arising from Marshes, Ditches, Ponds, Lakes or Rivers, and not to go abroad in too hot; nor too cold Weather, nor when the *South-wind* blows strong; for that Wind, above all others, disturbs and disorders *Women with Child*, oftentimes

causing Abortion: And next to it the *North-wind* is hurtful, causing *Catarrhs, Coughs* and *Rheums*, which, opening the Body, causes the *Woman* to bring forth before her time. In short, if any evil Vapour be drawn in during Purgancy, it causes divers Diseases.

In case of Diet, she ought to be very cautious in chusing such Meats as create wholesome nourishment, all Meats that are moderately dry, being taken so to do; and let her observe not to fast immoderately; for that renders the Child sickly and weak, and often for want of nourishment, constrains it to be born before its time; nor on the other hand must she be too gluttonous, for that again stuffs it, and causes it to swell beyond its natural Bounds.

All Meats, either too hot or too cold, and moist, are to be avoided, as Salads, Spiced meats, and the extraordinary Use of other Meats, which makes the Children come forth oftentimes without Nails, which is a Sign of short Life. The most wholesome Meats in this case are Pidgeons, Turtles, Larks, Partridges, Pheasants, Veal Mutton, or any such Meat that is of good Juice, and contributing to kindly Nourishment; as also such Fruits as are sweet and of easy Digestion, as *Cherries, Pears, Damsons, &c.* but let her avoid such things as subject her Body to Windiness.

Her

Her Longings if extravagant she must restrain, at least as much as in her lies, not eating any thing that is filthy or contrary to Nourishment, nor let her sleep immediately after Meals, and not at all in the Day-time if she can avoid it; the Night being preferable in such cases when she may sleep her fill, so it exceed not nine hours.

Her Exercise ought to be moderate, for *violent motion*, either in Walking or otherwise, *molests and disturbs the Womb*, Riding in a Coach, especially upon the Stones or in uneven Way (the last three Months are dangerous) as also extraordinary Sounds or Noises, and above all, the Ringing of Bells, and Discharging of Guns.

Laughing, Crying, or immoderate Anger, or any other Passion is extremely hurtful; nor in the first four Months after *Conception* ought she to lie with her Husband, forasmuch as the Act of *Copulation* moves and shakes the *Womb*, and consequently the Fruit therein, and causes the Courtes to descend. She must likewise in the *6th* and *8th Month* abstain, but in the *7th* and *9th* it is not forbidden, but rather to be encouraged, by reason, as Physicians affirm, it opens the Passage, and thereby facilitates the Birth; and the better to help it, the *Woman* ought to take such things as may keep her Body soluble, as Syrrups and other loosening matters.

matters as may help Nature in its Operation; especially let her observe when she grows any thing big, to lay aside her Busk, and go loose, that the Child may have free Scope, for two Reasons: *First*, That it may not be hurt; and *Secondly*, That it being unrestrained, may come to its full Growth.

C H A P X I X.

Further Considerations how Women ought to govern themselves during Pregnancy.

TIS further to be observed, that after Delivery the Breasts frequently grow extream large, and swell over-much: to prevent which, (and to avoid the Danger of too much Blood, which causes curdled or crudy Milk, so that from the Effects thereof divers Diseases arise in the Breast) so soon as the Woman perceives her self with Child, let her wear about the Neck a small Necklace of Gold or Steel, or a small Ingot of the latter, to hang between her two Breasts, fomenting her Breasts a quarter of an hour every morning with Water distilled from Sage-Pere-winkle, Ground-Ivy, being blood-warm.

In her *fourth Month*, when the Motion is great, and her Belly swells big, she may swath it with a Swath-band, annointed with

with *Pomatum* or the like ; to make which, I shall give direction, and in so doing the will keep it smooth, and free from wrinkles, as also from hanging down like a Tripe after Delivery.

The Receipt.

Take of the Gall of a Kid, and of a Sow, of each 3 ounces, and Capons grease and Goose grease, of each one Ounce and an half, and having melted them, put thereto a quarter of a Pint of Water, after which strain them through a Linnen Cloth into fair Water, casting it to and fro therein, till it be white ; at what time add to it the Marrow of a Red Deer one Ounce, and lay it in Red-Rose-Water 12 hours, after the expiration of which, you may use it in anointing the Swath as aforesaid, as also the Belly.

If the Ingredients aforesaid cannot be gotten, then the following Leniments are effectual, though the former is better, viz.

Take of Mutton-Suet adjoining to the Kidneys, and Dogs-grease, each two ounces, Whale-Oil an ounce, and of Sweet-Almond-Oil the like Quantity ; wash them well after they are melted together in the Water of Germander, or new White-wine, and anoint the Belly therewith, or the Swathband ordained to support it.

But

But for such as are not desirous to anoint their Bellies, may use the following Bath or Decoction.

Take of all the sorts of Mallow, and of Mother-wort, each two handfuls, Lilly-Roots, the white ones, to the weight of three Ounces, Melilot and Camomile, of both two handfuls, Lime-seeds, Quince-seeds, and Fenugreece-seed, three Ounce, proportionable of each, boil them in Spring-Water, and bathe therewith.

If the Woman, during her Pregnancy, feel but little Motion in her Womb, let her make a Quilt as followeth, and bind it upon her Navel, and it will greatly strengthen Infant, viz.

Take the Powder of Roses, Red Coral, and Gilliflowers, of each three Ounces, Mastick a Dram, and of Angelica-seeds, two Drams, two grains of Ambergrise, and one of Musk, all which being well beaten, put them into a Linnen Bag, expanded and quilted, that they may be in every part of it, placing it upon the Navel.

C H A P XX.

Rules to be observed upon a Womans lying down, and her Delivery, &c.

HAVING thus far proceeded in what, as I conceived, is highly necessary to be known by the Professors of this Art, I shall gradually ptoceed to what remains: And, *First*, to inform the *Reader* what is necessary to be observed upon the Woman's lying, down in order to her Delivery.

The Hour according to Computation of Time, and the Disposition of the Body approaching, let the Woman send for a skilful Midwife, not delaying so to do, but rather *too soon* than *too late*; at what time let her prepare a little Bed or Couch, of a moderate Heighth, and so situate, that it be far from the *Door*, near the *Fire*, and convenient for the Midwife and her Assistants to pass round and be aiding on every side, as Occasion requires, having Change of Linnen, and a small Cricket or little Log of Timber to rest her Feet against, she having more Force when they are bowed than otherwise.

Having thus provided, when the Woman feels her Pains come, if the Weather be not extream cold, let her walk leisurely about

about the *Room*, resting her self by turns upon the Bed, expecting so the coming down of her Water, which is a Humour that is contracted in one of the outward Membranes and flows thence when it is broke by the struggling of the Child, or some other Accident, there being no *direct time* affixed for its Efflux, though for the most part it flows not above two hours before the Birth. Motion likewise will cause the Womb to open and dilate it self, when lying along in Bed will prove troublesome, yet if she be much spent and weakened, she may take some gentle Cordial to refresh her self, if her Pains will Permit.

If her Travel be tedious, to revive her Spirits, she may take any *Broth of Chickens* or *Mutton*, and after it a poach'd Egg, but must not take any thing to excess. As for the Posture Women are delivered in, they are divers; *some* lying in their Bed, *others* sitting in a Chair, supported and held by others, or resting upon the side of the Bed or Chair; *some* again upon their Knees, being supported under their Arms; but the *safest* and *most commodious* Way is in the Bed, whenas the *Midwife* ought to observe these following Rules:

Let her see that the Woman be laid upon her Back, her Head a little elevated by the help of a Pillow, having the like help

help to support her Reins and Buttocks, and that her Rump lie high; for if she lie low, she cannot be well delivered; then let her keep her *Knees* and *Thighs* as far asunder as she can, her Legs bowed together, her Buttocks, the Soles of her Feet and Heels being fix'd upon a little Log of Timber, placed for that purpose, that she may have the greater Force to strain: Now in case her *Back* be *exceeding weak*, a Swath-band may be cast under it, the Band being four double, and about 12 Inches broad, and this must be held by two Persons, who with steady hands and equal motion must raise her up at the time the Pains happen; but if they be not exact in their Motion, 'tis better evaded, and at the same time let two Women hold her Shoulders that she may the better strain out the Birth with more Advantage; and the better to facilitate it, let a Woman stroak or press the upper Part of her Belly gently, and by degrees. Nor must the Woman her self be faint-hearted, but courageous, and of a good Heart; forcing her self by straining and stopping her Breath.

In case of Delivery, the Midwife must wait with Patience till the Child's Head or other Members burst the Membrane;—for through Ignorance, or haste to be gone to other Women, as some have done, the
Mid-

Midwife tear the Membranes with her Nails, she endangers both the Woman and the Child ; for it lying dry, and wanting that Slipperiness that should facilitate it, its Egress comes forth with greater Pain.

When the Head appears, the Midwife must gently hold it between her two hands, and draw the Child at such times as the Womans Pangs are upon her, and at no other, slipping by degrees her four fingers under its Armpits, not using a rough hand in drawing it forth, lest by such means the Child, through its tenderness, receive any Deformity of Body.

As soon as the Child is taken forth, which is commonly with its Face downwards, let it be laid upon its Back, that it may more freely receive External Respiration ; then cut the Navel-string with a sharp Instrument about three Inches from the Body, tying that which adheres to the Belly, with a silken string, as near as you can, then cover the Head and Stomach of the Child well, suffering nothing to come upon the Face.

The Child being thus drawn forth, and in Health, lay it aside, and let the Midwife regard the Patient, in drawing, or causing to come forth the Secundine : And this may be done by wagging and stirring them up and down, and afterwards with a gentle Hand drawing them forth, or if the Work
be

be difficult, let the Woman hold Salt in her Hands, shut them close, and breath hard into them, whereby she shall know whether the said Membranes be broken or not: The like may be known by causing a Strain or Vomiting, by putting one Finger down her Throat, by straining or moving her inferiour Parts, being all observed to be done out of Hand. If this fail she may take a draught of raw Elder-water, or the Yolk of a raw Egg, or smell to a piece of *Assa fœtida*, if she be troubled with the Wind-Cholick, a Remedy for which, I shall hereafter prescribe. If she have taken cold, it is a great Obstruction to the coming down of the Secundines; and in such cases the Midwife ought to chafe the Woman's Belly with a genile Hand, which breaks not only the Wind, but obliges the Secundines to come down. And these proving ineffectual, the Midwife must dilate with her Hand the exterior Orifice of the womb, and gently draw it forth. Having discoursed of common Births, or such as for the most part are easie, I shall proceed to give Directions in case of Extremity.

C H A P. XXI.

In case of Extremity, what ought to be observed, especially to Women who in their Travel are accompanied with an Efflux of Blood, Convulsion, or Fits of the Wind.

IN case of Extremity, greater Regard must be had than at other times; and first of all, the Situation of the Womb, and her Posture of Lying must be cross the Bed, being held by such as have Strength to prevent her slipping down, or moving her self in the Operation of the Man-midwife or Chirurgeon; her Thighs must be Sundered as wide as may be, and so held, whilst her Legs invert and bend backward towards her Hips, her Head leaning upon a Bolster, and the Reins of her Back supported with the like, her Rump and Buttocks likewise elevated, observing to cover her Stomach, Belly and Thighs with warm Linnen, to keep them from cold Wind.

The Woman being in the Posture aforesaid, let the Operator put up his Hand, if he finds the Neck of the Womb dilated, and remove the contracted Blood that obstructs the Passage of the Birth, and having by degrees, with much gentleness made Way, let him tenderly move the Infant, his

his Head being first anointed with sweet Butter, or a harmless *Pomatum*, and if the Waters are not come down, then without any difficulty may they be let forth, when if the Infant attempts to break forth with the Head foremost or cross, he may gently turn it to find the Feet, which having done, let him draw forth one, and fasten it to a Ribband, then put it up again and by degrees find the other, when bringing them as close and as even as may be, and between whiles giving the Woman leave to breathe, urging her to strain in helping Nature to perfect the Birth, he may draw it forth: and the better to do it, that his hold may be surer, he must fasten or wrap a Linnen-Cloth about the Child's Thighs, observing to bring it into the World with its Face downward.

In case of a Flux of *Blood*, if the Neck of the Womb be open, it must then be maturely considered, whether the Infant or the Secundines come first, which often the latter happening to do, stop the Mouth of the Womb, and hinder the Birth, to the endangering both the Woman and Child; in such a case, I say, the Secundine must be removed by swift turn, and indeed they have by their so coming down deceived many, who feeling their Softness, supposed the Womb was not dilated, and by their being

being so deceived, the Woman and Child, or at least the latter has been lost, the *Secundines* removed, the Child must be sought for and drawn forth as has been directed; and if in such a case the Woman or Child die, the Midwife or Chirurgeon is blameless, because they did their true Endeavour.

If it appear, upon *Enquiry*, that the *Secundine* comes first, let the Woman be delivered with all convenient Expedition, because great flux of Blood will follow, for then the Veins are opened, and upon this Account, two things are to be considered. First, the *bigness* or *smallness* of the *Secundines* advancing; if the former, and the Head of the Child appear first, it must be guided and directed towards the Neck of the Womb, as in Case of Natural Births, but if there, thro' the Weakness of the Child or Mother, appear any Difficulty in the Delivery, the best Way is to search for the Feet, and thereby draw it forth; but if the latter, the *Secundines* may be put back with a gentle Hand, and the Child first taken forth,

Another matter is more worthy, *viz* If the *Secundine* be far advanced, so that it cannot be put back, and the Child follow it close, then are the *Secundines* to be taken forth with much Care, as swift as may be, and laid aside, without cutting the Entail that is fastned to them, for by that you may

Child, may be guided to the Infant, the which, whether alive or dead, must be drawn forth by the Feet with all Expedition, tho' it is not to be acted unless in case of great Necessity, for in other cases the Secundine ought to come last.

As for a dead Child, in drawing it forth, let these directions be carefully observed by the Chirurgeon, viz. if the Child be found dead with its Head foremost, the danger is the greater, and more difficult will be the Delivery; for it is an apparent Sign the Woman's Strength begins to fail her, and that the Child being dead, and wanting its natural-bred Force, can be no Ways assisted to its Delivery; wherefore the most certain and safe way is for the Chirurgeon to put up his left hand, sliding it as hollow in the Palm as he can, into the Neck of the Womb, into the lower part thereof, towards the Feet, and that between the Head of the Infant and the Neck of the Matrix, when having a Hook in the right Hand, chuch it close, and slip it up above the Left Hand, between the Head of the Child, and the flat of his hand, fixing it in the bone of the Temple towards the Eye, or else in the hollow of the Eye, or for want of conveniently coming at these in the occipital Bone, observing still to keep the left hand in its place, with it gently moving and stir-

stirring the Head; and so with the Right Hand and Hook, draw the Child forward admonishing the Woman to put forth her utmost Strength, still drawing when the Woman's Pangs are upon her. The Head being drawn forth, he must with all speed slip his Hand under the Arm-holes of the Child, and take it quite forth, giving the things to the Woman, *viz.* A Toast of fine White Bread, in a quarter of a Pint of Ipecacas Wine.

Now the former Application and Endeavour failing, and the following Medicines will not enable the Woman to call forth the Birth, you may proceed to Instruments, after another manner, *First*, when the Woman is in her bed, let her receive the ensuing Portion hot, abstaining from all manner of Meats, and rest till she feel the Operation, which is this,

Take Blue Figs, to the number of seven, cut them in pieces, adding to them Fenugreek, Motherwort, and Seeds of Rice, of each six Drains, Water of Penny-Royal and Motherwort, six Ounces of each. Boile them till one half be consumed, and having strained them again, add Trochiscs of Myrrh a Dram, and of Saffron three Grains, sweetning the Liquor with Loaf-Sugar, and spicing it with Cinamon.

Having

Having rested upon this, let her labour again as much as may be, and if she be not yet successful, make a Suffumigation of Castor, Oppoponax, Sulpher, and Asa Foetida, of each half a Dram, beating them into Powder, and wetting them with the Juice of Rue until they become stiff, then Burn them upon Coals, so that the Smoke or the Fume may only come to the Matrix, and no further.

If these effect not your desire, then this Emplaster is very fitly to be applied, Take of Galbanum an Ounce and a half, Colocynthis without Grains Two Drams, the Juice of Motherwort and Rue, of each half an Ounce, and Two Ounces of Virgin-wax, bruise and melt them together, spreading them as a Sear Cloath, to reach from the Navel to Os Pubis, spreading likewise on the Flanks at the same time, making a convenient Pessary of Wool, closing it in a Bag of Silk, and dipping it in a Concoction of round Birthwort, Savin, Colocynthis with Grains, Staves Acan: Black Hellebore, of each a Dram, and of Rue a little more, or two.

These things failing, and the Woman in danger, let the Chyrurgeon use his instrument to dilate and widen the womb, to which purpose the Woman must be set in a Chair, so that she may turn her Crupper
G 104 to 140 of 1 per

per as much from its Back as is convenient drawing up her Legs as close as she can out spreading her thighs as wide as may or if through her weakness it appear more convenient, that she be laid upon the Bed with her Head downwards, her Buttock raised, and her Legs drawn up as much as can be, at what time the Chyrurgeon with his *Spiculum Matrices* or his Apertory, may dilate or widen the womb, and draw out the Child and Secundines together, if it be possible, after which the Womb may be well washed and annointed, and the woman laid in her Bed, comforted there with Spices, pleasant Meats, and Cordials: This course must be taken in the delivery of dead Children, likewise with Moles and secundines, or otherwise false Births, that will not of themselves come forth in due season, or if the Instruments aforesaid, will not sufficiently widen the Womb, then other Instruments, as the Drakes Bill, and long Pincers ought to be used.

If it so happen that any Inflammation, Swelling, or concreet Blood be contracted in the Matrix, under the Film of those Tumours, either before or after the Birth, where the matter appears thinner, the Midwife with a Pen-knife or incision instrument may Launch it, and Press out the corruption, healing it with a Pessary dipped in Oyl of Red Roses.

If at any time through cold or some violence, the Child happen to be swelled in any part, or have contracted a watery Tumour; yet if it remain alive, such means ought to be used as are least injurious to the Child or mother, but if it be dead that Tumour must be let out by incision to facilitate the Birth.

As it often happens that Children come with their Feet foremost, and the Hands dilating themselves from the Hips, in such case the Midwife must be well provided of necessary Oyntments to stroke and anoint the Infant with, thereby to help its coming forth, lest it return again into the Womb, before it can be drawn forth, holding at the same time both the Arms of the Infant, close to the Hips, that so the Child may issue forth after its own manner, but if then it prove too big, then the Womb must be well anointed. The Woman may likewise take sneezing Powder, to cause her the more to strain, and at the same time those that attend, may gently stroke down her Belly, to make the Birth descend, and keep the Child when advanced, from retreating back.

Sometimes it falls out, that the Child coming with its Feet foremost, has its Arms extended above its Head, the which so happening the Midwife must not receive

in that posture, but put it back into the Womb, unless the Passage be extraordinary wide, and then she must anoint both the Child and the Womb, nor is it safe to draw it forth before it is put into due form which must be done after this manner, the Woman lying upon her Back, with her Head depressed, and her Buttocks elevated, the Midwife with a gentle hand, must compress the Belly of the Woman; towards the Midriff, by that means to put back the Infant, observing to turn the Face of the Child towards the Back, of the Mother, raising up its Thighs and buttocks towards her Navel, thereby to bring it to a more regular and natural Production.

If a Child happen to come forth with one Foot, the Arm being extended along the side and the other Foot turned backward, then must the Woman be instantly brought to Bed, and laid in the posture aforesaid, at what time the Midwife must carefully put back the Foot so appearing, and the Woman rock her self from one side to the other, till she find the Child is turned, but she must not alter her posture, nor turn upon her Face, after which she must expect her pains, and must have great assistance, Cordials especially not being wanting to revive and support her Spirit.

At other times it so comes to pass, that the Child lies cross in the womb, and falls upon its side; if it so happen, the Woman must not be urged in her labour, neither can any expect the Birth in that manner: Therefore the Midwife, when she so perceives it, must use great diligence to reduce it to its right form, or such a form in the Womb, as 'tis possible to deliver it; especially by moving the Buttocks, and guiding the Head to the Passage, but if she be unsuccessful herein, let her again try by rocking herself to and fro, and wait with patience till it change its manner of lying.

Sometimes it falls out that the Child hinders the Birth, with its Legs and Arms distorted or expanded, in which, as in the former, the Woman must rock her self, but not with any violence till she find the Legs and Arms fall to their proper stations, may be done by a gentle Compression of the Womb: but if neither of them prevail, the Midwife with her Hand must close the Legs of the Infant, and if possible she can reach them, do the like to the Arms, and so draw it forth, though if it could be reduced of it self to the composure or posture of a natural Birth, it is better.

If the Infant comes forward with both knees foremost, the Hands hanging down upon the Thigh, then must the Midwife

put

put both Knees upwards, till the Feet appear, taking hold of which with her Left Hand, let her keep her Right Hand on the side of the Child, and in that posture endeavour to bring it forth, but if she cannot then must the Woman rock her self till the Child is in a more convenient posture for Delivery.

When it happens that the Child presses forward, with an Arm extended upon the Thighs, and the other elevated over his Head, the Feet likewise stretched out a length in the Womb, the Midwife in such a posture, must not attempt to receive the Child, but must lay the Woman upon the Bed, in the manner often before recited making a soft and gentle Compressi^on upon her belly, to oblige the Infant to retire, and if on its own accord it retire not, then must the Midwife thrust it back by the Shoulders, and bring the Arm that was stretched above the Head to its right place for certain it is most dangerous in these Extremities; in this therefore the Midwife ought to take more care herein than ordinary, And first, She must observe well to anoint her Hands, then the Womb of the Woman, either with some sweet Butter, or some convenient *Pomatom*, thrusting up her Hands, as near as she can to the Arm of the Infant, and reduce it to the side

but if she cannot recall it, then must the Woman be laid on her Bed, there to repose for a while, and then again be conducted to a Seat prepared for the most convenience in that affair, by which time perhaps the Child may be reduced to a better posture, the which when the Midwife finds, she must draw the Arms close to the Hips, and so receive it.

If an Infant come with its Buttocks foremost, being in a manner duple, then the Midwife anointing her Hands, must thrust it up. and by degrees heaving up the Buttocks, and after them the Back, strive to turn the Head to the passage, but be not over hasty in so doing, lest the Infant requiring should shape it worse, therefore if it cannot be turned with the hand, the Woman must to Bed, and rock her self, taking such comfortable things as may support her Spirits, till she perceive the Child turn.

If a Child come forward with its Shoulders, the Neck being bowed as it often happens, as also the Hands and Feet stretched upwards: in such a case the Midwife must with much diligence move the Shoulders, that she may direct the Head to the passage, and the better to perfect it, the Woman must rock her self, &c. These and such like methods are to be observed

in all single Births : And the same may be observed in case of Twins or Treble Births, for as the single Birth has but one Natural way and many unnatural Forms even so it happens with the Birth of many Children; wherefore the Midwife must observe (if Twins be in the Womb and press foreward according to the natural Form) that she receive that first which is nearest the passage, not letting the other go, lest by retiring, it should change the Form ; nor must she, when one is born, delay to bring forth the other ; and this Birth in the natural form is the more easie because the Children are most commonly less then the single Births, and consequently require a lesser passage ; but if this Birth happen in an unnatural form, it is the more difficult and dangerous. In the Birth of Twins, let the Midwife be exceeding careful that the Secundines be naturally brought forth, lest in such a case, the Womb being delivered of its burthen, falls, and by its so doing the Secundines continue there longer than is requisite, to the indangering of the Woman.

If it so happen, that the Woman is pregnant with Twins, and one come naturally, and the other unnaturally, as the one with the Head, the other with the Feet foremost, then must the Midwife consider to deliver the Natural Birth first, and then if

she cannot turn the other, draw it out in the posture it presses forward, but if that with the Feet downwards, be much before the other, then may she deliver that first, turning the Head on the other side.

In this case the Midwife must be diligent to search that instead of Twins, it be not a Monstrous Birth; as a Body with two Heads, or two bodies Joined together, which she may observe, if both the Hands come foremost, by putting up her Hands betwen them as high as she can and if she find they are Twins, she must gently put one of them aside, to make way for the other, taking at first that which is most advanced, having regard to the other, that she change not its situation.

Now to prevent the first Child's being in danger of its Life, the Midwife, as soon as 'tis come forth, must tye the Navel-string, as has been before directed, and also bind it again, with a long and large Fillet to that part of the Navel, that is fastned to the Scundines; the more readily to find them.

The second Infant born, let her diligently inquire whether there be not two Scundines, for by the shortness of the Ligaments it often happens that it retires back, to the damage of the Woman: wherefore least in such a case the Womb should close it is most expedient to hasten them forth with all convenient speed.

if two Infants are joyned together by the Body, as sometimes monstrously falls out, then although the Heads come foremost, yet it is convenient, if possible to turn, them, and draw them forth by the Feet, observing when they come to the Hips, to draw them forth as swift as may be: and in this case great care ought to be observed in anointing and widening the Passage.

And thus much for extremity or Unnatural Births. And the next thing I shall proceed to, is how to order the Woman after Natural or Unnatural Births, or Delivery.

C H A P, XXII.

What ought to be observed after Delivery.

Presently after Delivery, in case of a Natural Birth, especially if the Woman has had hard labour, it is convenient to wrap her in the Skin of a Sheep taken off before it is cold, putting the flesh side to her Reens and Belly, or for want of this the Skin of a Hare, or Coney, being flayed off as soon as killed, may be applied to her Belly: and in so doing the dilation made in the Birth will be closed up, and the melancoly Blood, expelled from those parts: And these may be contributed

in Summer the space of an hour, and in Winter too, after which let the Woman be swathed with a fine linnen Cloth, about a quarter of a Yard in breadth chasing her Belly before with Oyle of St. Jons-wort, after that raise up the Matreix with a linnen Cloth many times folded, then with a litle Pillow or Quilt over her Flanks, then use the Swath somewhat above the Hanches winding it pretty stife, applying at the same time a warm Cloth to her Nipples, nor presently applying Remedies to drive back the Milk, by reason the body at such a time is disordered, and as it were out of frame, for there is neither Vein nor Artrety which does not strongly beat, where such remedies to drive back the Milk being all of a dissolving Nature, it is improper to apply them to the Breast during such confusion and disorder, lest by so doing evil Humours be stayed or contracted into the Brest, wherefore Twelve hours ought to be the least space allowed for the Circulation and settlement of the Blood and what was cast upon the Lungs by the vehement Agitation during the Labour, to retire to its proper Receptacles.

A while after Delivery you may make a restrictive of the Yolk of two Eggs, and a quartter of a point of White Wine, an Ounce of Oyl of Saint John's-wort, as much of the Oyl of Roses, Plantain,

Plantain and Rose-water, of each One Ounce, bray them together, fold a Linnen cloath, and dip it therein, warm it before a gentle Fire, and apply it to the Breast, and the pains of those parts will be greatly eased.

Present sleep is not convenient, but about four hours after Delivery, she may take Broath, Caudle or what other liquid matter is nourishing, and afterwards if she be disposed to sleep, it may be safely permitted. And this is as much in case of a Natural Birth, as ought immediately to be done.

In case of Extremity or an unnatural Birth, these Rules ought to be observed: In the first place let the Woman keep a temperate Diet, by no means overcharging her self, after such an Excessive Evacuation and to say true, her Diet, must be equal to that of wounded Persons, not being ruled or giving Credit to unskilful Nurses, who admonish them to feed lustily, the better to repair the loss of blood, for that blood is not for the most part pure, but such as has been detained in the Vessels or Membranes, better avoided for the Health of the Woman than kept, unless there happens an extraordinary Flux of Blood, for if her nourishment be over-great, it will endanger her falling into a fever, nay more, it will increase the Milk to superfluity, which cruddling sometimes, turns to Aposthumes; wherefore

wherefore it is requisite, for the first five days especially, that she take moderately Panado, Broath, Poach'd Eggs, Gelly of Chickens, or Calves Feet, French Barly-Broath, each day somewhat increasing her allowance; if she intend to be a Nurse to her Child, she may take a little more then ordinary to increase the Milk by degrees which must be of no continuance, but drawn off, either by the Child, or otherwise. In this case likewise, let her have Coriander or Fennel-Seeds, boiled in her barly-broath; but by any means, for the time specified let her abstain from Meat. If no Fever trouble her, she may drink now and then a small quantity of White-wine or Claret as also Syrup of Maiden-hair, or other Syrup that is Astringent, taking it in a little water well boiled: And after the suspicion of a Fever, or fear of contraction of Humours in the Breast, she may be nourished more plentifully with the Broath of Pullets, Capons, Pidgeons, Mutton, Vcal, &c. which must not be till after eight days, from the day of delivery is over, at what time the Womb, unless some accident hinder, has purged it self; it will be then likewise expedient to give her cold Meat sparingly, that so she may be enabled to gather strength, she during the time resting quiet and free from disturbance not sleeping in the day time if she can avoid it. If there

happen

happen any obstruction in the Evacuation of the Excrement, a Glyster may be administred to help the defect, made after the manner following.

Receipt.

Take of both the Mallows and Pelletory of the Wall, a handfull of each, Caminomile and Mellylot Flowers, of each a handfull, Anny-seeds and Fennel-seeds, of each two ounces, boil them in the decoction of a Sheeps head, and take of this three quarts dissolving in them of common Honey and course Suger, two Ounces strained well, and administer it Glysterwise, but if it not operate to your mind, then may you take an Ounce of Catholicox.

C H A P . XXII.

What ought to be done to the Child when newly born, with divers other matters relating thereto.

TH E Navel of the Child having been before recited, the Midwife must cleanse the Infant, not only in the Face, but likewise the whole Eody, anointing the Groin, Hips, Buttocks, with Oyl of sweet Almonds, or Oyl of Roses, to make the Skin supple and close the Pores, thereby to exclude the penetration of the Air, and strengthen the Members, nor would it be amiss if she should take the decoction of Roses or Rose-cakes, and red Sage decocted in White-wine, and bathe the Child therewith, the decoction being blood-warm.

The Infant being thus well anointed, or supplied, and well dried, wrap it up warm, and give it a spoonful of Sugar and Mollago, or a scruple of Mithridate or Venice-Treacle, dissolved in half a spoonfull of Canary, and after it a litle Cardus-water, observing to bathe or anoint it each morning as aforesaid. If the Child have extream throws immediately after it comes into the World, it must be rubbed with Juice of Pellitry or the Decoction unto which fresh Butter

Butter is melted, or for want of that Spinage-Juice, with Hogs Grease applied to the Navel, with new layed Eggs, mixed or cemented with Nut Oyl, laying them likewise to the Navel; or you may administer a Clyster made with milk, the Yolk of an Egg, and a small quantity of Sugar, which will undoubtedly ease the Pain.

Now some Children are born of evil constituted Parents, or are defective thro' the evil nourishment the Woman has unadvisedly taken during her Pregnancy, which occasions the Child to be much afflicted with flegmatick Humours, to expell which you may lay the Child on one side, and then turn it to the other, for if you lay it upon the Back, it will be subject to Suffocation or strangling, by the ascent of the humor, the Belly must above all things, be kept soluble, causing the Infant to void the Blood kept in the Intrails, from the time of its being in the Womb, by giving it a small quantity of Suppository of black Soap mixed with fresh Butter, to take away the Acrimony of it, after which immediately let the Infant take a Spoonfull of Syrup of Violets which will oblige Flegm to pass down; but if heat be defective add to the Syrup half the quantity of Oyl of sweet Almonds, bathing the Belly and Stomach of it as it is undressed.

If

If it happens that the Child's Cods be full
 of wind, the Child must be gently moved
 to and fro, and the Cods anointed with
 Oyl of Mirrh, giving it the liquid Anni-
 seeds boiled in small Drink, if they be
 swelled or extended with Water, rub and
 chafe the Skin with fresh Butter, and the
 Water will swet out. But what is more to
 be regarded than any other thing, is the
 chusing a good Nurse, for upon that choice
 depends the thriving or not thriving of
 the Child, and in such Cases these things
 ought to be regarded, *viz.* Observe that
 she be not dull sighted, squint-eyed, have
 down cast looks; that she be not con-
 sumptive, or subject to Fits, that her Breath
 is pure, that no noisom Vapour be con-
 veyed to the Lungs of the Child, that
 she be not infected with Bloaches, Boils
 Blains, or that she or her Husband
 never were afflicted with the *French Di-*
sease, that she is not given to excessive
 Drinking, or Gluttony, nor in the least
 subject to Epilepsie or falling Evil. For
 the Nurse being in a manner the second
 Mother to the Child, it drawing from her
 good or evil humours, especial care must
 therefore be taken that the Nurse be good
 conditioned, moderate in meat and drink,
 wakeful and vigilant, not fretful nor sub-
 ject to passion, that her Milk be clean and
 sweet

sweet, flowing sufficiently, her Breasts well fixed and large, not over-fleshy nor she over-fat; and above all, that she be not too desirous of carnal Copulation, by which means the Milk will be rendred unwholsom. Having thus far proceeded in these affairs, I shall thro' God's Blessing lay down divers necessary matters for the Preservation of Childing Women and Infants, thereby to prevent the hazard and Loss which too often happens in such Cases.

C H A P, XXIV.

To know the Exact time of Delivery by Signs that precede it, and how to cause the Woman to retain the Birth.

IN the Business of Generation, nothing is more to be regarded by the Woman, than the time of her Conception and Quickning, that thereby she may be enabled to be exact in the time of her delivery, every natural Delivery being at the End of 9 months, especially if at the time or near it the Woman is wont to have her Natural Purgations or that the time fall out with the Full or New Moon: Nay, tho' a day or two before or after, for these things so falling out, not only hasten, but facilitate Delivery, and the

the knowledge of this must extend to the Woman for many Reasons. First, that she may prepare and dispose of her self for so great a task. Second, for that at such a time divers Maladies are incident to her, nor can their Cause be penetrated into, unless those things be well known, &c. Now one thing necessary the better to enable the Woman to understand it, is the time of Natural Courses, for in case she have forgot, or by not rightly understandeng their natural Efflux, or is puzzled therein by reason of some unnatural Retention or extraordinary Evacuation, she may rectify her Judgment by these Directions, viz. From the Age of 14 to 21, Women have their courses according to the most natural courses of the new Moon; from 21 to 30 in the first Quarter; from 30 to 37 or 38 in the Full Moon: and from that time to the time they cease in the last Quarter.

Beside what is before-mentioned she will be made sensible of the approaching time by pain in her Groin, Thighs, the small of her Back, the lower part of her Navel, together with swelling and hardness in the said places, shivering and quaking throuth the Body, as if possessed with an Ague, and suddenly after with flushing Heat, Feebleness and Lassitude, small Sweats on the Face, and Flushings of the Blood there, and her Body

dy will be in a manner restless, she shall perceive the Child move downward with more force than ordinary, and a bloody water will distill from the inferiour parts, in case of these Fore-runners, she may be assured her time is at hand, when as she must not delay sending for her Midwife whose Office tis to order her to the best advantage, directions for which I have already given, for wonderful it is that Nature has so well ordred her works that the Matrix opens not unless upon some extraordinary Casualty, before the time perfixed and not till then do these Signs appear. But appearing they ought to be much regarded, if the Woman desires her own safety and the preservation of the Child.

In case the Woman be subject to Miscarriage, or to come before her time, let her take Mint, Roses Marjorum, of each a small handful bruise them together, put them in a bag flat, and hang it about the Womans Neck, so that it might reach to the pit of her Stomach, and it will draw the Womb upwards, or keep it in its place that it shall not fall down, or give the Child occasion to seek for an untimely passage.

C H A P. XXV.

Of the washing of Women after Delivery, with Directions how to make them.

FOR the first Wash, take a good handfull of young Chervil, boil it in two pints of water, which having done, add to it a spoonful of Honey of Roses, and let the Midwife use it at her discretion, and it will draw down the Purgations, heal and cleanse the afflicted Part. There are some that use Milk instead of water, affirming that it greatly mitigates the Pain: but by those whom Experience hath taught better, it is rejected: this having been used Eight days, the second Wash may be made,

Take Provence Roses moist if you can, but if not, the dry Cakes, put them into a litle Linnen Bag, and boyl them sufficiently in half a pint of Water, and half a pint of whitewine, and use it as the former for other eight days, viz. The liquid part well strained.

The third and last wash must be made of the decoction of Province Roses; in a pint of whitewine, and a quarter of a pint of Mirrh water, and use it only four days,

C H A P. XXVI.

An Astringent for Women when occasion requires, as also directions for a Sear-Cloth and how to cleanse her before she rise.

TO make an Astringent, Take Pomegranets Roach Allum and Galls of each Two Ounces, Knot Grass a handful, of Province Roses Four Ounces, the Rinds of Cassia Pomegranets each three Ounces, of Scarlet Berries, and Spemaceti of each One ounce. The water of Roses, myrrh and Burnet, each one ounce and half, White wine and Water of the Smiths Forge, of each a quarter of a point; then take Two little Bags about a quarter of a yard long, and half a quarter broad, boyle them in Water with the Drugs of Simples in them, and in a new glaz'd Pipkin, and use them, successively as occasion requires.

To make an exceeding convenient Sear-Cloth to ease the pain, and reduce the Body into a good temperament.

Take Virgins Wax 8 ounces Spemaceti and Venice Turpentine, well washed in Rose and Plantain Water, of each an ounce and a half, adding to them. whilst they are melting an ounce of White Lead of Venice pulverized, and having by the operation of the Fire well mixed them together

together, spread them Plaster-wise upon a Cloth, fit to cover the Belly as far as is convenient; some of this you may lay upon the Nipples; having first anointed them with the Oyl of Acrons or *Spermaciti* and it will allay the Inflammation, and much strengthen them.

Take a considerable quantity of bitter Almonds peel them, and bruse them well, and make them into a Past with the Yolk of an Egg, and Powder of Grise, put the Paste into a bag of Shamy, dip it in black Wine, tempring it well, and use it upon the place where the Sear-cloths have been laid on? after that, wash the said places with black Wine, wherein Oringe flowers have been steeped, and It will cleanse these parts to admiration.

C H A P.

C H A P. XXVII.

How to expel the Cholick from Women in Child-Birth, and the violent Gripings that attend the first Delivery.

THese pains frequently afflict the Woman, no less then the pangs of her Labour, and are by the Ignorant taken many times, the one for the other, sometimes again they joyn forces, and happen at the same instant, which is occasioned by the crude Matter in the Stomach, contracted through indignation; and while such a pain lasts, the Woman advanceth nothing towards her Travel; to expel the Fits of the Cholick; Therefore.

Take two Ounces of sweet Almonds Oyl and an Ounce of Cinnamon Water with three or four drops of Spirit of Ginger and let the Woman drink it off, and if this work not your desire make a Clyster of Camomile Balm leaves Olive Oyl and new milk, boile the former in the latter; and having strain'd it very well administer it, as tis usual in such cases, nor are Fomentations, proper for dispelling wind, amiss.

If the pain prove the Griping in the Guts, continuing long after Delivery, or if it happen upon the Courses detending by reason of the smallness of the Veins, which convey

convey the Blood into the Matrix, which often befalls Women lying in of the first Child; wherefore it its altogether convenient to use such a Remedy, at such a time, as may eradicate the Cause for the Future; and above all, I recommend this most approved one, used with success by many Noble-women,

Receipt. Take the root of great Comfry a dram, Nutmegs and Peach-kernel, of each two scruples, yellow Amber, and Ambergrise, of the former a dram and the latter a scruple, bruise them together. and give them the Woman as soon as she is laid down, in two or three Spoonfuls of White-wine, but if it so happen that she be Febrile, then let it be in as much warm Broth.

C H A P. XXVIII.

The approved Receipts for binding the monthly Flux in Women with Child; also to cause Women that are fearful, and subject to Abortion, to contain the Birth. Together with preparatory Ointments, to be used before the time of Delivery, and Directions for stopping or preventing Vomiting, much incident to Women with Child.

To hinder the Superfluity or Efflux dangerous to Women far gone with Child. Take the Oil of Roses, Virgin-Wax, Juice of Ale Knot-grass, of each 3 Ounces, Sole-Asmiack, Crocus Martis, of each six drams,

H

melt

melt 'em and bruise 'em till they become pliable and capable of being spread Plaisterwise; and when the Flux descends, lay it to her Loins whilst she lies in bed. Or to the same Effect You may take Crocus Martis a Dram, Knot-grass Juice 4 Ounces, Rose-water and Vinegar of each an ounce, adding to them the white of an Eg, and apply them cold upon a linnen cloth to her Loins. If the Woman be fearful of continuing the Birth and be subject to Abortion. Take the roots of Tormentile and Snamwood, of each an Ounce and half, Jobertus's Astringent Powder, Mirtle-berries, Pomegranat-Flowers of each 6 drams, Dragons-blood and Spong-bedeguar, of each half a ounce, Frankincense and Mastick, of each 3 Drams, Nutmeg and Cloves, of each half a Dram, common Pitch six Ounces, Cinnamon a Dram, Venice Turpentine washed in the Juice of Shepherds Purse, 2 Ounces, melt and well incorporate them till they become pliable to be spread plaisterwise, and apply the Plaister upon Leather to the Reins.

To make an Ointment of exceeding Use before Delivery. Take the Oil of White-Lilly roots, and Camomile, each 5 Ounces, new Hogs-seam strained, and fresh Butter, of each an Ounce and a half, Mucilage of the Seed of Fenugreek extracted in Mugwort water 2 Ounces, the Powder of round Birth-wort Roots and Saffron, of each two Ounces
drams

drams, Wax an Ounce and half, melt them over a gentle Fire; and having strained it forth, anoint and supple the Woman's Thighs, Hips and Matrix therewith.

In case of Vomiting or Nauseating, which too frequently befalls young Childing Women. Take a Scar-cloth, sprinkle it with Galbanum, Powder of Cloves and Mastick, then covering it with Linnen or Silk, in form of a Stomacher, applying it to the Stomach, renewing it as the Scent decays.

C H A P. XXIX.

A Pomatum for the Midwife to anoint her hands with when she is about her Office, as also the Womb of the Woman to be delivered; Excellent Applications to straighten and strengthen the Womans Delivery.

Among the many excellent *Pomatus* or Ointment for Midwives Hands, and anointing the Womb for to render the Birth easie, I recommend this as chief, viz. Take of Hempseed-Oil an Ounce, of Castor-Oil an Ounce, Galmoschate half a Scruple, of Laudanum a Scruple, with a gentle Fire make them into an Ointment, to be used as before mentioned.

To contract the Womb after Delivery. Take the Leaves of Strawort and Mirtle of each 3 Ounces, Green Medlars, Pruans and wild Pears,

Pears, of each 8 or 9 Ounces, the Stomach of 3 Cocks fresh killed and newly taken out; all which distil, and dipping Cotton into the Water issuing from them, make it into the Form of a Pessary, and put it into the Womb, there let it continue a considerable space.

To strengthen the Womb. Take of Pomage and Violet-Flowers, each a handful, Dittany of Crete an Ounce, Wood-Sorrel a handful, Honey of Roses, half an Ounce, Maiden-hair an Ounce, boill them in White-wine and inject the liquid Part into the Womb, the Woman taking soon after it this Potion, viz. of Fennel, Succory, and Bugloss-Roots, take 2 Ounces of each, boill them in 24 Ounces of White-wine, to the Consumption of two Parts, adding afterwards-Fennel-water, and Succory-water, of each 3 Ounces, boiling them again, till the 5th part be consumed, and of this let her Drink an Ounce at a time, continuing so to do Morning and Evening for ten Days.

C H A P, XXX.

To keep the Milk from Curdling in the Breast, or to dry it up; a most approved Receipt; as also to increase the Milk.

IF the Milk be subject to curdle in the Breast, past doubt, it will contract Pains or

or disorder there as well as in the Child that draws it forth; wherefore to prevent its so doing, Take the Roots of Althæa half a Pound, boil them in Whitewine Vinegar, strain them through a fine Seive, adding to the liquid Part Bean-flower one Ounce, Powder of Rue and dried Mint, of each a Dram, Oil of-Mastick 2 Ounces, boil them again till they come to a Thickness or Pliableness, and so anoint the Breast.

To dry up the Milk, Take Honey newly taken from the Bees, dissolve this water, and after wash the Breasts therewith, or take the Juice of Spire-mint, and Shepherds-purse, of each half an Ounce, mix them and sweeten them with a little of the aforesaid Honey, and drink them in the Morning with the Broth of a Hen or Chicken: Or she may take the Oil of Violets 2 Ounces, the Juice of Mint and Parsley a like Quantity, an Ounce of Whitewine Vinegar, Rosewater to Ounces; boil them over a gentle fire, to the Consumption of the Juice, adding a little Wax to make them into an Ointment, and annoint the Breast therewith; or for want of these, take Elder-tops, Sage and Mint, of all of them a Handful, boil them soft in Spring-water, and lay them to her Breast.

If the Woman be scarce of Milk, and for the benefit of the Child would increase it,

Let her take the Decoction of Fennel, and bathe her Breast therewith, mixing the Juice of Oak-Apple and the same time take inwardly this following Powder, viz. Of Anniseeds, Fennel-seeds and Cummin-seeds, of each 2 drms, of beaten Ginger half an Ounce, of both sorts of Pepper 2 Drms, Coral a Dram, of Chrystal and Cinnamon, each a Dram, the Seeds of Docks a Dram, *Sifer Montanus* an Ounce and half, *Cardimons* and long Pepper, of each a dram and half, of *Sesileus* half an Ounce, the Seeds of *Sasafum* an Ounce, of White-Poppy one Ounce, mingle and dry them till they are capable of being beat into Powder, one dram of which the Woman must take at a time, Morning and Evening, in Broth made of Red Coleworts, anointing her Breasts the mean time with an Ointment made of *Venice Turpentine*, Vinegar of Roses and Bees-wax, of each an equal Proportion.

C H A P. XXXI.

For a Pain in the Breast immediately upon Delivery, or Fissure.

TAKE new Bees-wax 3 Ounces, Nut-Oil half an Ounce, of Rape-seed Oil the like quantity as the latter, when melting the Wax, add the Oil, and temper them well together to the thickness of a stiff Oint-

Ointment or Salve, and spread them upon a Cloth fit to cover the Breast, and apply it with extraordinary Success.

In case a Fissure happen in the Breast, Take of the Powder of Gum Arabick an Ounce, Rose-water and Aqua Vitæ, of each an Ounce, prepare them by beating them together till they are of an apt thickness, then seeth them over the Fire, and when cool apply them plaisterwise to the Fissure; or for want of these take Unguentum Rosarum. and annoint the Place grieved applying upon it a Pultis of Ground-Ivy.

C H A P. XXXII.

The Cause of the Bellies swelling after Delivery, and how to prevent it; and cure it if it happens.

CERTAIN it is, and Experience teacheth then that many Women have their Bellies swelled after Delivery, as much almost as before; and this happens through too much Neglect, and Carelessness in not having regard to foment them, as also apply a thing convenient to the Privities, by which means Windiness and Vapours enter and contract in the hollow Concavities, Veins and Arteries, the latter of which they enter by insensible Ways. Now to prevent it, Take Origanum, Night-shade and Mastick, of

each a scruple, Sagapenum a dram, mix them together, and make them into 7 Pills, take them all at once, and after them take the quantity of a quarter of a pint of the Water of white Lillies, viz. of the Flowers.

In case it be come already, let her take half a pound of Spanish Figs, the Meeces of Barly, and Beans finely sifted 4 Ounces of each, 2 ounces of well-burnt Brick pulverized, syrup of Nuts an Ounce, boil them in as much Water of the Smiths Forge as will suffice to bring them to a Thickness, then spread them on a Linnen-Cloth and apply them to the Belly twice, and it will return to its wonted smallness.

C H A P. XXXIII.

Of the Inflammations of the Breast and its Cure.

THE Inflammation in the Breast is no other than the hard Swelling accompanied with a shooting pain, also a Heating and Redness, and is mostly caused by the Abundance of Blood drawn or flowing to the Breast, and sometimes, but rarely, it is occasioned by the suppression of the *Menses*, the Hemorrhoids, or some Bruise received by a Blow, or the like, and is known by a certain Redness, and burning Heat, causing the whole to be Feverish and out of Order. To cure it then, first let the Diet be

be comforting, moistening, and of good Nourishment, as the Broth of Pullets, Capons, Cocks, Chickens, Veal, &c. wherein Endive, Borage, Purslain or Letuce has been boiled; and if she can get it, let the Woman drink Juice of Pomegranats; but for want of that, Barly-water wherein Anniseeds have been boiled; but let her refrain drinking of Wine and strong Liquors, as likewise hot Spices; and if she find any Obstruction in her excremental Evacuation, let her take a softning or mollifying Clyster, and sleep at seasonable times as much as she can. Another way to remedy it, is by diverting the Humours, which may be done by rubbing the Body in all adjacent places, letting Blood in the Foot, scarification of the Legs, or Vescatories applied in those Places, especially if the Menses are stopped or ready to come down, if not, it is requisite to bleed in the Arm.

But if what has been mentioned prevail not to remove the Humours make a Cataplasim of the Leaves of Melilot and Nightshade, each a handful: and when boiled in Spring-water, add to them Bean meal 2 Ounces, Oil of sweet Almonds and Oatmeal of each an Ounce, and apply them to the Breast observing so to do before the Breast be extraordinarily inflamed.

C H A P. XXXIV.

A Tumour in the Breast, its Cause and Cure.

OF Tumours there are several sorts, but first of the Flagitious Tumour, the Cause of which proceeds from a thick and unnatural Vapour, arising from the Menstrual Blood, which is retained corrupted in the Matrix, and that again occasioned by the suppression of the Courses, or when Nature is defective in discharging them into their proper Place in due time; as also from Corruption of Humours, whereby are ingendred evil Vapours, and their passing by several Ways, causes the Breast to swell or distend as if it were a true swelling, and is known by a shooting pain, and disorder of Heart, by Reason of the Wind that oppresseth it, the left Breast being for the most part more swelled than the right, communicating Pains to the Arms and Shoulders, as likewise the Ribs on the same side, the Breast being white and shining, sounding like a Drum if touched gently, and swelled in all Parts alike: to cure this, as also the windy Tumour, you must order to observe a moderation in Diet, and thereby Crudities may be avoided, and all such things as contract windy Humours in the Veins, suffering her
to

to drink Water wherein Cinnamon and Anniseeds have been boiled, as also the Rind of Citron, and then let her observe to take such things as are proper to provoke the Courses, in doing which she will find the Humours abate, then let her take Celundine, Camomile, Groundsil, and Ground-Juice, stamp them and boil them in White wine, and in so doing, you will ease the Pain and restore the Breast. As for Diseases and Accidents incident to young Children, there are few Women of any Experience, but are skilful in curing and ordering them, wherefore for brevities sake I shall pass them over and proceed to Anatomize the Genital Parts of a Man, that one thing remaining necessary in this Treatise; as also to instance what Men and Women ought to marry, that their Issue may be fair, healthful, and prosperous.

C H A P. XXXV.

*The Anatomy of the Organs of Generation
in Man.*

THE Yard, which is called in Latin *Penis a Pendendo* because it hangeth out of the Organal Part, is made of Skin, Tendons, Veins, Arteries, Sinews and great Ligaments; and is long, round, and on the upper side flattish, seated under the *Ossa Pubis*,
and

and design'd by Nature, partly for making of Water, and partly for conveying the Seed into the Matrix. To which end, there open into it small Pores, through which the Seed passes to it from the *Vesicula Seminales*, and also the Neck of the *Vesica Urinaria* which pours out the Urine in making of Water. Besides the common parts, as the Circles, the Skin, and the *Membrana Carnosa*, it has in these proper or internal Parts, as the two *Nervous Bodies*, the *Septum*, the *Urethra*, the *Glans*, four *Muscles*, and the *Vessels*. The *Nervous Body* (so called) are surrounded with a thick white nervous Membrane, but their inner substance is spongy, consisting chiefly of Veins, Arteries and nervous Fibres interwoven together like a Net: and when the Nerves are repleat with Animal Spirits, and the Arteries with hot and spiritous Blood, then the *Penis* is distended and becomes Erect; but when the Influx of the Spirits ceases, then the Blood and remaining Spirits absorbed by the Veins, and so the *Penis* becomes limber and flabby. Below these nervous Bodies lie the *Urethra*, and whenever the nervous Bodies swell, it swells also. The *Muscles* of the *Penis* are Four, two shorter, arising from the *Coxendix*, and serving it *Erection*, are therefore called *Erectores*; and two larger, proceeding from the *Sphincter* of the *Arms* and serve to dilate

dilate the *Urethra* from Miction and Ejection of the Seed, and are therefore called *Dilatantes* or *Wideners*. At the End of the *Penis* is the *Glans*, covered with a very thin Membrane by means of which, and its Nervous Substance, it becomes most exquisitely sensible, and is the Principal Seat of Pleasure in Copulation. The outmost Covering of the *Glans* is called *Præputium*; a *præputanda*, from being cut off, it being that which the Jews cut off in Circumcision: And it is tied in the lower part of it to the *Glans* by the *Frænum* or Bridle. The *Penis* is also stocked with Veins, Arteries and Nerves, and that part that is next above it towards the Belly is called the *Pubes*, and its lateral Parts is called *Inguina*, the Groins.

The *Testicles* or *Stones*, (so called because they testify one to be a Man) elaborate the Blood brought to them by the *Spermatick* Arteries, into *Seed*. They have Coats of two sorts, and invest both the *Testes*, *Cuticula*, and true Skin, and is called *Scrotum*, hanging out of the *Abdomen* like a Purse. The inner, Common Coats in the *Membrana Carnosa*; the proper Coats are also two, the outer called *Eltroides* or *Virginales*, the inner *Albiginea*, into the outer are inserted the *Cremister* Muscles; to the upper part of the *Testes* are fixed the *Epididymedes* or *Prostata*,

Prostata, from whence arise the *Vasa Defe-*
rentia and *Ejectoria*; which when they
 come near the Neck of the Bladder deposite
 the Seed into the *Vesicula Seminales*. These
Vesicula Seminales are two, each like a bunch
 of Grapes, and emit the Seed into the *Ure-*
thra in the Act of Copulation.

Near them are the *Prostata*, about the big-
 ness of a Walnut, and joined to the Neck
 of the Bladder, Authors cannot agree about
 the Use of them, but most are of Opinion
 that they afford an Oily, slippery and Fat
 Humour to besmear the *Urethra* whereby to
 defend it from the Acrimony of the Seed,
 and is made like the *Arteria Spermatica* and
 also two. The Veins which carry back
 the remaining Blood are two and have the
 name of *Vene Spermaticae*.

C H A P, XXVI.

*What Women ought to Marry, with what
 Men, that they might have Children*

IN respect of Married Women that prove
 Childless *Hypocrates* adviseth this Expe-
 riment to be tried to know whether the
 Defect be on the Woman's part, or on her
 Husbands, which is to make her Suffumi-
 gations with Incense or Storax, with a
 Garment loose wrapped about her, which
 may hang down on the Ground, in such
 for

fort that no Vapour nor Fume may issue out, and if within a while after she feel the Savour of the Incense in her Mouth she may then conclude that the Barrenness comes not through her own Defect, but through her Husband's forasmuch as the Fumes found the Passage open, whereby it pierced up the Nostrils. But although this proof perform that Effect which *Hypocrates* speaketh of; namely the piercing up to the Inner part of the Mouth; yet is this no infallible Argument of the Husband's Barrenness, nor of the Fruitfulness of the Wife, since Want of Children may arise through an unapt disposition in them both in respect of the Correspondency of Qualities, for it hath oftentimes appeared that a Man that could not have Children by one Wife, hath had them by another; the like also hath befallen Women.

Hypocrates gives us his Opinion concerning the correspondency that ought in that respect to be betwixt Man and Wife, in these Words; If the Hot and Dry, answer not the Cold and Moist, in Measure and Quantity, that is if there meet in the Womb two Seeds, the one *Hot*, the other *Cold*; the one *Dry*, the other *Moist*, extended in equal Degree, there can be no Generation. For so marvellous a Work as the Formation of Man (says he) could not

not be performed without proportionable Commixture of Seed. To exemplifie this Assertion of his, the Ancient Physicians go on, and say, That a Woman, who is wilely, ill-conditioned, shrill-voic'd, lean, swarthy-coloured and deformed; (which are the signs of *Cold and Moist in the first Degree*) may conceive by a Man who is ignorant, good-natur'd, sweet-voic'd, corpulent, having little hair, a well-colour'd Face, and a handsome Body, (which are the Signs of *Hot and Dry in the first Degree*) in regard she retaineth a mean in all those signs above-mentioned, is most like to be fruitful, because she comes nearest in proportion to Men of each severall Temperature. But from the first of these Unions or Conjoining of Man and Woman, are most likely to issue the wisest Children (say they) because the dryness of the Mother correcteth and amendeth the Defect of the Father. But this being chiefly grounded upon that old Opinion, of the Commixture of the Seed of the Man and Woman together, and of the Child's being formed from thence we think fit to reject it, and to affirm, That Youth, Strength, and Vigour, a sound body, and a Mind free from Cares, with a mutual Love and Amity betwixt the Man and Woman seldom fail of their desired Effects.

C H A P. XXXVII.

A Word of Advice to both Sexes in the Act of Copulation.

TH E Act of Copulation being ordained by Nature as the Ground of all Generation, and without which no Birth can be produced; somewhat must be said of it; but we shall cloath it in the modest Dress, that the chafteft Ears may hear, without being put to the Trouble of a Blush.

It is convenient on this Occasion to cherish the Body with generous Restoratives, to charm the Imagination with Musick, to drown all Cares in good Wine; that so the Mind being elevated to a Pitch of Joy and Rapture, the sensual Appetite may be more freely encouraged to gratifie it self in the Delights of Nature: For Melancholy and Grief and whatsoever is troublesome to the Senses and Fancy, are Enemies to the Pastime of the Nuptial-Bed. Yet is it necessary to avoid Excesses in Eating and Drinking; for if the Body be over-charg'd with Wine or Meat, the Spirits will become dull and unactive, and unable to perform their Office. This you may take for a good Rule, That a little of what is good

good and well-digested, breeds good blood, good blood creates good Spirits, and when a Man is invigorated with a plentiful Stock of such, he is able to do Miracles. Also when the Husband and Wife meet with an equal Ardour in their conjugal Embraces, it is very rare if it be not attended with Conception. But when that Act is over, all is not done; for, that it may have the better Success, the Husband must not presently separate himself from his Wife's Embraces, lest the Air should suddenly strike in, and so prevent the Issue of their Labours. And when the Man departs the Woman ought to compose herself to all the Rest and Quietness imaginable, and to avoid heavy Thoughts of what may cause any Disturbance; and especially she ought to avoid Coughing and Sneezing, both which are great hinderances to Conception, after the Act of Copulation.

Parry saith, That in the Year, he saw in *Paris*, a Boy, nine years old, born near *Guise*, he had but two Fingers on his right Hand, his Arm was well proportioned from the top of his Shoulders to his Wrist, but from thence to the Fingers Ends, it was very deformed, he wanted his Legs and Thighs, &c. As in the Page following.

*The Effigies of a Monstrous Child, by reason
of the Defect of the Matter of Seed.*



In *Stecquer* a Village of *Saxony*, they say,
a Monster was born with Four Feet, Eyes,
Mouth and Nose like a Calf, with a
round

round and red Excreſcence of Fleſh on the Forehead, and alſo a Piece of Fleſh, like a Hood, hung from his Neck upon his Back, and it was deform'd with its Thighs torn and cut, as here ſhewen.



An. Dom, 1393. There was generated of a Woman and a Dog, an Iſſue which, from the Navel upward, perfectly reſembled the ſhape of the Mother, but thence

thence downward the Sire, *i. e.* the Dog. This
Monster was sent to the Pope that then reigned,
as *Volaterrane* writeth, *Caedane* also mentions it,
wherefore I have given you the Figure thereof.



Jovianus

Jovianus Pontanus tells us, in 1529 Jan. 9. there^c was a Man Child born in *Germany* having 4 Arms and as many Legs. As in this Figure.



In the Year of our Lord 1512 (in which year upon Easter day, near *Ravenna*, was fought that mortal Battle in which the Popes Forces were overthrown) a Monster was born in *Ravenna* having

having a horn upon the Crown of his head, and besides two VVings, and one Foot alone, most like the Feet of Birds of Birds of Prey, and in the Knee thereof one Eye, the Privities of Male and Female, the rest of the Body like a Man as you may see by the Figure.



FINIS.



The Effgies of a Maid all Hairy, and an
 Infant that was Black, by the Imagination
 of their Parents



ax
on